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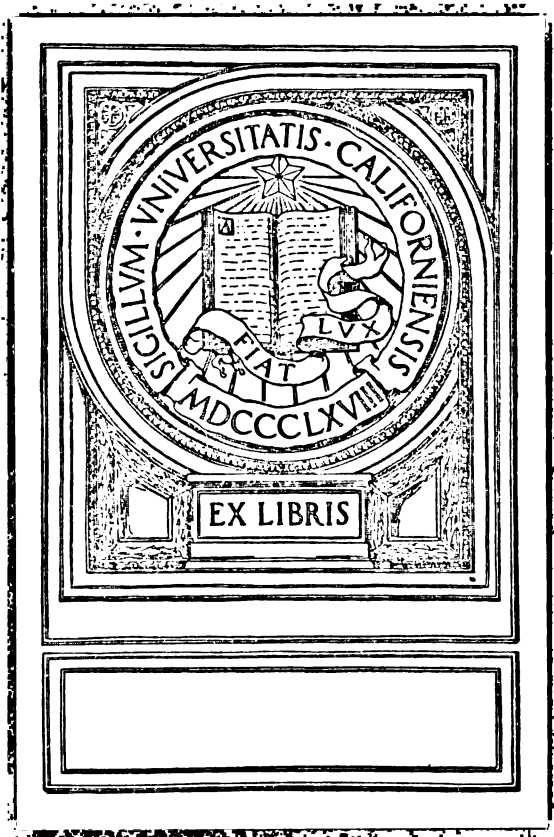
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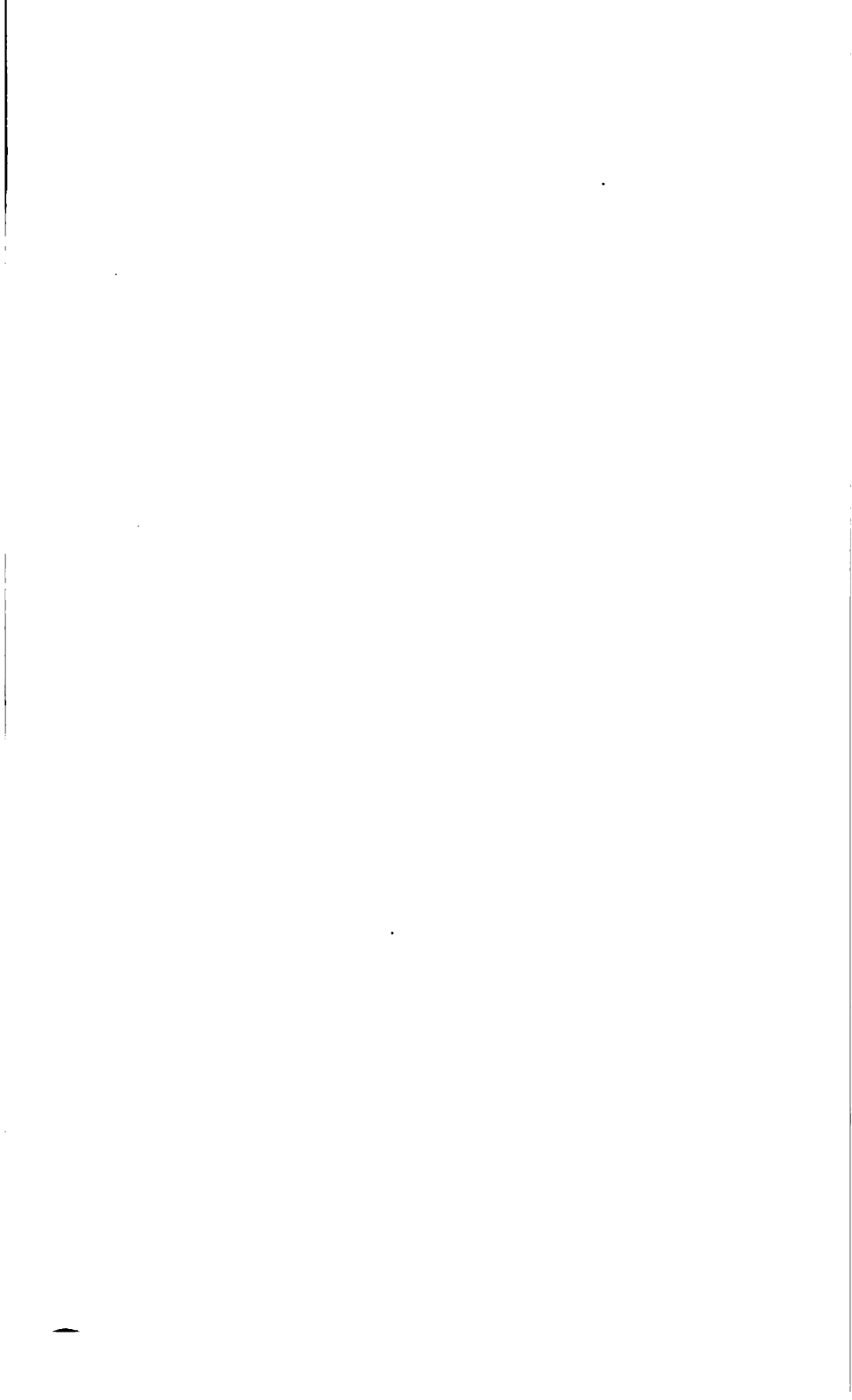
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Pindarus - Odes

THE
ODES OF PINDAR

IN
ENGLISH PROSE,

WITH
EXPLANATORY NOTES:

TO WHICH IS ADDED
WEST'S DISSERTATION ON THE OLYMPIC GAMES.

IN TWO VOLUMES.

VOL. I.

OXFORD,
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MDCCCXXIV.

THE
ANNUAL

Gift of
Mrs. John B. Cassady

THE ODES OF PINDAR.

——Πολλά μοι ὑπ' ἀγκῶ-
νος ὀκία βέλη
Ἔνδον ἐντὶ φαρίτρας
Φανᾶντα συνετοῖσιν· ἰς
Δὲ τὸ πᾶν, ἱερμηνίων
Χατίζει.——



P R E F A C E.

IT is remarked by Dr. Johnson, that those authors should be read at schools, which supply most axioms of prudence and most principles of moral truth.^a This being the case, it must be granted, that the study of Pindar ought to form an indispensable part of classic education ; for, although some of the ancient poets may, perhaps, equal him in sublimity of conception, it cannot be denied, that in the moral tendency of his compositions, and the spirit of devotion, which animates his poems, he soars above all other writers, whether of Greece or of Rome.

To render, in some measure, more easy, and, consequently, it is presumed, more general, the reading of this noble poet, is the object of the volumes now offered to the indulgence of the public.—I shall here proceed to make a few observations, explanatory of the means by which it has been proposed to attain this object : most readers will, I hope, be sufficiently candid to give them that fair perusal, which, from the critic, I claim as an indisputable right.

^a Life of Milton.

TRANSLATIONS from the Classics may be divided into two species, each as different in its aim as in the rules which ought to guide its composition : of these, the one is generally termed the free, the other the literal translation.

The former has for purpose to supply the reader with an imitation in his own language, that may enable him to dispense with referring to the original. The object, therefore, of a free translator, is not only to give the sense, but likewise to emulate the style and the beauties of his author in such manner, that the feelings produced upon the mere English reader, may be the same as those of him, who peruses the original volumes, with all the advantage of classic acquirement. In versions of this nature it will often happen, that the turn of the periods must be altered, the connexion of the component parts more clearly, or sometimes more faintly expressed, and the metaphors varied to suit the modern idiom : still, however, the whole must be so skillfully performed, as to entitle it to the appellation of a correct resemblance.

Such translations, if properly executed, may be regarded as brilliant acquisitions to

the literature of a country, shedding high honour on their authors, and tending to the general advance of learning:—I say, tending to the general advance of learning; for, thereby, mankind are brought within reach of the treasures of ancient lore, without undergoing the irksome toil of acquiring languages, difficult in their structure, and obscure in their phraseology.

It is to be regretted, that works of this kind most generally miss their object: true it is, that England can boast an *Iliad* nearly equal to that of Homer; and France, *Georgics* that approach very close to those of Virgil; but how often in reading the modern translations are we compelled to declare them useless! What scholar, after examining the best English versions of Pindar, will not be tempted to coincide in opinion with the honest curate, who long since exclaimed: “Those who attempt to
“turn books of verse into another lan-
“guage, despite of the great pains they
“may take, and the skill they may show,
“will never succeed in giving them the
“same perfection they had at their first
“birth.”^b Recurring to the simile often

^b Don Quixote, part. i. ch. vi.

drawn from the connexion between two sister arts, we may say that these copies, instead of being imitations of Raphael by a Giulio Romano, are no more than washy daubs in water colours, wanting all that depth of tone and richness of tint which characterize the original.

Translations of the second class, among which, it is hoped, a place will be granted to that now published, keeping in view an aim far more lowly than the preceding, are more likely to reach their object: yet, as the field they open to ambition is not sufficiently expanded to tempt men of genius to try their powers, few have hitherto directed their efforts towards the execution of a task, gratuitously supposed by many to be fitting only for the humblest drudgers of literature, and even casting somewhat of disgrace upon the patient and laborious performers. The design of these translators is to furnish the student with a sort of running commentary, that may facilitate to him the knowledge of the work he is reading: dismissing, therefore, all attempts at imitative elegance, they seek to give the meaning of the original author, sentence by sentence, in homely but correct language; subtracting

nought, and adding only so much as the conciseness of his style makes it necessary, in order to render the conceptions clear and evident. The wit acquainted with Cervantes, may compare such versions to the back of a tapestry hanging—although the more honest judge would, perhaps, liken them to an engraving;—but still, it must be remembered, that he who would understand in what manner the silks of an arras have been blended, must not content himself with observing the more brilliant side alone.

Works of the nature above described are not unfrequent upon the continent; of which I need only mention the Pindar of Gedike, among the Germans; among the French, the Homer of Dacier. In this country, indeed, it has been an opinion rather prevalent, that they tend to vitiate the student's taste, and to lure him into a love of idleness and superficial knowledge: had I shared that opinion, this book should certainly never have been suffered to see the light; but, upon the score of conscience, I feel no repugnance, convinced as I am, that these sentiments have been generated by the sophistry of shallow-brained pedants, who blench as they see

the sun of truth advancing in his career and piercing the cloud in which they seek to envelope their own ignorance. These tender gentlemen, in their arguments upon this subject, fall into an error, pretty common among mankind, that of mistaking the cause for the effect.—Neither lexicon, nor grammar, nor translation, nor living instructor, can, in the mind of the truly industrious youth, impelled by the love of knowledge, produce effects so dire ; whereas, all can be but useless, it would be improper to say injurious, to them, whose souls are, either by nature or by education, warped to a state of sluggish listlessness : of them the case is generally hopeless, and consequently it were absurd to cramp literary labours by attention to those withered branches of the schools, to write for whose improvement would be indeed to write on snow.

A few words shall now be said respecting a third kind of version, for the discovery of which, I know not but we may thank the present day. In the translations, as they are called, of this kind, not only is all endeavour to imitate the author's style held unnecessary, but even attention to his sense seems totally disregarded.

Each word, each conjunction, each particle,^c must, as far as I understand the craft, have an equivalent, and be, if possible, in the same order as the original: by following which rule, and with the assistance of Scapula or Hederic, a composition is manufactured, on the merits of which I leave others to decide, not being myself sufficiently versed in the Babylonish tongue in which it is expressed: it is, however, easy to observe, that, as in the Saturnalia of the ancients, where the masters turned servants, and waited on their slaves, so here, the words which were formerly regarded as subservient to the sense, are, much to their astonishment, invested with despotic sway. It would be unnecessary to make any observations on this class of books, did I not feel compelled to disclaim all connexion with those disciples of literal nonsense: it has been my endeavour to interpret each idea of my author as well as my knowledge would allow; in order to do which, it appeared to me

c It should be remembered, that no translation will ever enable a student to dispense with his dictionary, grammar, and other books of elementary principles: a translation should be used by him, to verify or correct his own ideas, in the same manner as the navigator rectifies or corrects his log-book by an astronomical observation.

absolutely requisite, that the version should be at least correct and intelligible, if not elegant English.

In preparing my work, I had before me most of the editions that have been made of Pindar's odes; and of which a list is appended to these prefatory pages. The text followed in the translation is almost invariably that of Heyne, admitting often the new corrections proposed by that illustrious scholar in his *Variae Lectiones* and notes. Once or twice I have adopted a reading proposed by Hermann, the accuracy of which struck my mind as indisputable.

For the interpretation of the difficult passages, which, it is well known, are in Pindar very numerous, Heyne has always been followed, if not in the text, at least in the notes subjoined: in other cases, I have generally taken for guides the scholiasts, and not unfrequently Gedike's version into German prose, a work which the learned of his country have unanimously stamped with the signet of approbation.

With regard to the style adopted in the translation, I must observe, that it has been my constant endeavour to be clear, and yet, if possible, to avoid prolixity:

I have hence, more than once, been compelled to call to my assistance words, which, however familiar to one conversant with English poetry, would, perhaps, in prose be regarded as rather obsolete : by so doing, I conceived that somewhat of vigour and spirit was added to my version. If this be an error, it is one which, I hope, will be readily excused, and into which I have fallen from a mistaken view of the case, and not from any desire of making a vain display of knowledge : indeed, to translate the manly lines of this poet into the frivolous dialect of a modern breakfast-table, is an enterprize I have neither the power nor the wish to compass.

The notes were composed in the three-fold view of displaying the various explanations, that have been proposed, of different passages ; of developing the allusions of the poet ; of shewing the connexion in the different parts of his odes, which, depending generally upon local facts, often escapes the perception of a modern reader : a circumstance this, which not unfrequently has subjected Pindar to the sarcasms of the ignorant, who, regarding his genius as nearly allied to madness, accuse him of yielding to the vagaries of a disordered

imagination, uncurbed by the dictates of judgment.

In the grammatical construction which has frequently been inserted from the scholiasts, Heyne and others, that order of words has been adopted which would, it was presumed, be most easy to the learner; no attention, consequently, has been given to the rules of elegance and harmony which govern this part of the Greek tongue. The dialects have, for the same reason, been turned into the common language throughout the Olympians; after which, it was taken for granted, that the Dorisms of this author would be sufficiently familiar to the student, to enable him to dispense with such assistance. To each note has been affixed the authority whence it was deduced; excepting in a few instances, when, the name not being inserted in my *adversaria*, I had not the courage or convenience to refer to ten or twenty different authors.

For the reprinting of West's Dissertation on the Olympic Games no apology need be offered: that work is excellent in its kind, and cannot now be obtained without some little difficulty.

In reference to the manual execution of the work, I am bound to testify my thanks

to the persons employed, who have evinced a considerable portion of industrious patience. I am sorry to see some errors have escaped my observation in correcting the proofs; they have proceeded in great part from my own oversight: but those who have ever been engaged in conducting through the press books of this nature, must be aware of the difficulty attendant upon the printing of Greek matter from manuscript, particularly in a type so small as to render the distinction of accents, spirits, and even some letters, a painful task to the strongest eye, particularly when the mind is burthened with heavy anxiety for the accuracy of the sense, as well as that of the words: such persons will, I am confident, excuse, through sympathy, the faults they may observe; to others I can only plead, that I have done my best, and quietly submit to the opprobrious epithets of ignorance and stupidity, which the inexperienced love to heap on the head of an unfortunate author, in whose performance they may happen to descry any typographical blemish. Some few important mistakes have been inserted in a catalogue of errata: the others will easily be rectified by the scholar, when observed.

Having, in as few words as the subject would allow, explained to my reader the motives which impelled me to undertake, and the manner in which I have endeavoured to complete this translation, it remains only for me to beg, that he will not be too sanguine in his expectations of a faultless performance, but in that respect, as in others, bear in mind the poet's wholesome precept :

“ΘΝΑΤΑ ΘΝΑΤΟΙΣΙ ΠΡΕΠΕΙ.”

Editions and Commentaries of Pindar quoted in this work.

- | | |
|--|--|
| PIND. CARMINA. Christ. Guilielmus Ahlwardt. Lipsiae, 1820. | Les Oeuvres de Pind. traduites du Grec par F. Marin. Paris, 1617. |
| Pind. Carmina et Fragmenta. Ch. Dan. Beckius. Lipsiae, 1792. | J. Corn. de Pauw notae in Pind. Olymp. Pyth. Nem. Isthm. Trajecti ad Rhenum, 1747. |
| Pind. Ol. Pyth. Nem. Isthm. Joh. Benedictus. Salmurii, 1820. | ΠΙΝΔΑΡΟΥ ΠΕΡΙΟΔΟΣ. Erasm. Schmidius, 1616. |
| Novum Lex. Gr. Etym. et Reale. Ch. Tobias Damm. Berolini, 1766. | Griechisch-Deutsches Wörterbuch. Joh. Gottl. Schaeider. Leipzig, 1819. |
| Pindars Olympische Sieghymnen. Friedrich Gedike. Berlin und Leipzig, 1777. | Traduction Comp. des Odes de Pind. R. Tourlet. Paris, 1818. |
| Pindars Pythische Sieghymnen. Friedrich Gedike. Berlin und Leipzig, 1779. | Pind. Olymp. Nem. Pyth. Isthm. Ric. West et Rob. Welsted. Oxonii, 1697. |
| Pind. Carmina Selecta. Fridericus Gedike. Berolini, 1786. | The Odes of Pindar, translated by West, Pye, and Green. Oxford, 1810. |
| Pind. Carmina. Chr. Gottl. Heyne. Lipsiae, 1817. | Pindars Werke. Fried. Thiersch. Leipzig, 1820. |
| Pind. Carmina juxta exemp. Heyn. Henricus Huntingford. Londini, 1814. | |

CORRIGENDA.

VOL. I.

Page 5, line 22, for into read around.

— 9, line 27, for 'Ιέρωνα read 'Ιέρωνα.

— 29, for κεν read αν.

— 53, line 26, for στεφανωσόμενον read στεφανωσάμενον.

— 66, line 33, for προκάστασις read προκατάστασις.

— 77, line 5, for Eleans read Epeans.

— 79, line 15, for βιητήν read βιατήν.

— 130, line 18, omit the word warrior.

— 134, line 16, for infamy read name.

— 144, line 3, for ennobles read attends.

— 186, line 6, for Pythia's read Pytho's.



THE FIRST
OLYMPIC ODE,
INSCRIBED
TO HIERO OF SYRACUSE,

*Conqueror in the Race of Single Horses.**

ARGUMENT.

Praise of the Olympic games, 1—16. Hiero extolled for his justice, wisdom, and skill in music, 16—25. Praise of Pherenicus, the conquering horse, and of Olympia, where the victory was won, 25—36. Digression on the history of Pelops, 36—159. The poet returns to Hiero, for whose future prosperity he expresses his hopes and prayers.

[Date of the victory, Olymp. 75. 1. or A.C. 480.]

* Observe the ellipsis in the title, *εἰλητή* for *νικήσασα εἰλητή*. A similar ellipsis is found in the title to many other of the Odes.

OLYMPIANS.

ODE I.

TO HIERO OF SYRACUSE,

Conqueror in the Race of Single Horses.

STR. 1. CHIEF^a is water of the elements; gold too, amid ennobling wealth, shines eminent, like fire, flaming in the night: but my soul, if thou desire to blazon combats, seek not, during day, any brilliant star, wheeling through the desert air, more radiant than the sun: neither^b any list, more excellent than Olympia's, (whence, to resound Saturn's son, proceeds the song of fame, framed by the poets'

a 1—10. Construction: "Ἀριστον (the much-spoken, the far-famed) μὲν ὕδωρ (κατὰ τῶν στοιχείων.) ὁ δὲ χρυσὸς διαπρίπτει ἐξόχως (κατὰ δεῖν Κρόνου παῖδα, μητίεσι σοφῶν. . . . αὐδῆσομεν ἰκόμενοι ἐς ἀφνειὰν μάκαιραν ἰστίαν Ἰέρωνος. Heyne explains ἀμφιβάλλεται by ἐπύρχεται, παραγίνεται, προσέρχεται. According to one of the Scholiasts, ἀμφιβάλλεται is equivalent to πλίσσεται, "whence is wove the

b 10—17. μήδε ἀγῶνα φέριτερον "famed hymn, to resound Saturn's
[Ολυμπίας" . . . ἔδειν ὁ πολέφατος "son." Hey. Pind. ii. 176. S. R.

skill) can we speak, coming to the wealthy, happy mansion of Hiero.

Hiero, who, in Sicilia rich in cattle, wields a ANT. 1. 18. just sceptre, culling of all virtues the summits: he^c shines too e'en in music's flower, as round the friendly board we minstrels often play—From the nail take then the Dorian lyre, if Pisa's^d and Pherenicus' glory hath aught inspired thy mind with sweetest transports: (*lit. thoughts:*) when,^e hard by Alpheus, he rushed, with flank unspurred, in the race, and conducted to victory his Syra-Στ. 1. 35. cusan lord, sovereign, delighter in steeds, Hiero: his^f glory beams also in Lydian Pelops' manly colony——.

Pelops, I say, whom mighty Neptune, compasser of the earth, loved, what time^g Clotho

c 22—23. May be translated: *φειψέ, παρέχων* (offering, having) *δέμας* (body) *ἀκίνητον ἐν δρόμοις, προσέμικε δὲ κράτι δεσπότην, &c.*

In the following lines, *ἄνδρες*, men, is rendered by minstrels, supposing the poet to allude to Simonides, Bacchylis, Æschylus and other poets, the familiar guests of Hiero. Gedik. Pind. Carmin. Sel. 169.

d 27. *Πίσας*, i. e. *Ὀλυμπίας*. *Ὀλυμπία ἢ πρότερον Πίσα λεγομένη*. Steph. Byz.—*Φερίνικος*, the name of the conquering horse: this same steed won his master a crown at the Pythian games. P. iii. 132.

e 32—34. Construction: *ὅτε (αὐτὸς δὲ Φερίνικος) ἰστέβοντο παρ' Ἀλ-*

f 35. Whose glory beams or shines in the Peloponnesus, where was situate the Olympic list. This peninsula was colonized by Pelops the Lydian: hence the poet seizes the opportunity of digressing to the history of that hero. See Lemp. Class. Diet. PELOPS.

g 40—42. Construction: *Ἐπεὶ ἔλαθ' ἑξέϊλε καθαροῦ* (pure, according to S. R. sacred) *λίβητος αὐτὸν κεκασμένον (κατὰ τὸν) ὅμον παίδιμον ἐλέφαντι.*

lifted him from the glossy caldron, his splendid shoulder adorned with ivory——. Wonders^b sure are many: and oft do fables, decked with varied fictions, bewilder the minds of men, haply more
 STR. 2. 48. e'en than true descant: for the grace¹ of poesy, that renders all things to mortals sweet, bestowing honour, does many times make even the incredible to be believed: but after-days are the wisest tests——In man 'tis becoming to say of the gods nought but good; thus^k will the guilt be less——.

Son¹ of Tantalus, contrary to former bards, I then will proclaim, how when thy father invited the celestials to the lawful repast and to lovely

h 44—47. Ἡ θαύματα πολλά! καὶ μῦθοι, δεδαυδαμένοι ψεύδεσι ποικίλοις, ἔξαπατῶσι (deceive, lead from the right path) βροτῶν φρένας, πού [see Hoog. de Part. Græc. vi. 638.] τε καὶ ὑπὲρ τὸν ἀληθῆ λόγον. Gedik. Pind. Carmm. Sel. 169. λόγος opposed to μῦθος, signifies truth, or rather sense, concealed under the cloak of fable. Larcher. Trad. d'Hérod. vol. ii. p. 458.

i 47—52. χάρις δὲ (for γὰρ,) ἥτις τεύχει ἅπαντα τὰ μέλιχα θνητοῖς, ἐκπύρουσα τιμὴν, ἱμῆσατο (for μη-χανᾶται) καὶ ἄπιστον, πιστὸν εἶναι τὸ (τοῦτο,) πολλάκις. Some join κατὰ ἀντιστροφὴν, τὸ τοῦ ἀπιστοῦ. Gedike reads τε πολλάκις. Compare Eurip. Phœniss. vv. 479—482.

k 57. For in speaking good only of the gods, the sin of error, if er-

ror there be, will be less. Gedik. Pind. Carmm. Sel. 170. Heyne takes μίω as equivalent to οὐδενία, "naught."

l 58—67. Construction: (ὦ Πάρι!) υἱὲ Ταντάλου, ἀντὶ τῶν προτέρων (ποιητῶν,) φθίγξομαι, ὅποτε (ὁ σὸς) πατὴρ ἐκάλεσε (τοὺς θεοὺς) ἐς ἐννομώτατον ἱερὸν, φίλην τε Σίπυλον, παρέχων (offering) θεοῖς ἀμοιβὰς δειπνα, τότε Ἀγλαοτρίαινην ἀρπάσαι σε, δαμέντα ἱμέρῳ (κατὰ) φρίνας, χρυσείας τε ἀν' ἱπποῖς μεταβῆσαι (for μεταβιβάζειν σε) πρὸς ὕπατον δῶμα ἐβρυτίμου Διὸς. Pauw, on the other hand, warns the reader not to take μεταβάσαι actively, but to translate "rapiuisee" et cum rapto transiisee: seized "and sped with thee." Pauw Notes in Pind. 4.

Sipylus, in turn spreading the banquet before the gods, then did the famed swayer of the trident ANT. 2. 65. seize thee, and conquered in soul by love bear thee on his golden steeds to the lofty dome of Jove wide-honoured : thither in later time,^m went Ganymede, to fulfil the same duty to Jupiter.

Soon as thou wert no longer visible, nor could the much-searching train bring thee to thy mother, straight, one of thy neighbours envious, secretly reported, that,ⁿ with the falchion the gods had sundered thee limb by limb into water fiercely seething amid the flames ; then, on the boards EP. 2. 82. scattered the fragments of thy flesh and ate——
In me 'twere folly (*otherwise* absurd) to call any of the blessed a mad glutton : far am I *from such intent*——often does evil betide the blasphemer.

Yet sure if e'er the warders of Olympus honored mortal man, 'twas this Tantalus : albeit he had not power to digest his mighty bliss ; but,

m 69. The Scholiast says, that it should have been ποτόρυ χρώνη, since Ganymede was older than Pelops. But the genealogy of this the cup-bearer of the gods, is variously stated ; some say, he was the son of Tros, others, his grandson, and begotten by Ilus or Assaricus. According to Cicero, (Tusc. 26.) he was son of Laomedon, and consequently grandson of Ilus. *Godik. Pind. Carmm. Sel. 170.*

n 77—81. Construction : ὅτι τε ἀμφὶ ἀκμήν ὑδατος ζέουσιν περὶ (into the force of water boiling by fire) (οἱ θεοὶ) ἔραμον (σε) κατὰ μέλη μαχαίρα, ἀμφὶ τε τραπέζαις διδάσαντο δεύρατα κρεῶν σείδεν (for σοῦ) καὶ ἔφαγον. Some join τραπέζαις τε, ἀμφὶ δεύρατα, διδάσαντο κρεῶν σείδεν (for τὰ κρία σοῦ) καὶ ἔφαγον "and on the boards towards the "end of the revel spread of thy "flesh," &c.

through^o surfeit of *weal*, drew upon himself wo excessive ; when the father of the gods hung over him a ponderous crag, which ever striving to remove from his head he swerves from happiness.

STR. 2. 96. Such a life helpless, ever wailing does he lead, ceaseless^p toil ; for that having stolen the nectar and ambrosia of the immortals, wherewith^q they had wrought him deathless, he doled them to guests, his peers——now, whoso, working aught, expects to hide from god he errs——.

Thereafter did the immortals send back his son among the swift-dying race of men : and he when,

• 89—94. εἰλε (for λαβε, he received) διὰ τὴν ὑπὲρ πολλὸν κόρον (for διὰ κόρον,)(καθ') ἦν πατήρ ὑπερκείμενος λίθον καρτερόν (mighty) οἱ αὐτῷ, δὲν (λίθον) μινούων δει (ἀπο-) βαλεῖν κεφαλῆς, ἀλᾶται εὐφροσύνης or otherwise, μινούων τὸν (λίθον) βαλεῖν (μιν κατὰ) κεφαλῆς, ἀλᾶται εὐφροσύνης " thinking the stone " about to fall on his head." Pauw joins οἱ πατήρ, " his sire," for οὐ πατήρ the dative being used for the genitive, as is often done in Pindar. Pauw Notae in Pind. 5.—At Apollod. P. I. p. 148. Heyne proposes the following reading, which seems to do away with all difficulty, κόρον δ' ἔλεν Ἄραν ὑπερπλώταται. Πατήρ, &c.

p 97. μετὰ τριῶν τέταρτον. Hey. Pind. Carmm. i. 14. explains by ἔλεν ἐπ' ἄλλῃ, continuum, quantum post tertium, sine ulla intermissione. The Scholiasts say this passage

means—either that in Haides Tantalus has three associates in punishment, Sisyphus, Tityus, Ixion ; or that the torment of the impending crag is united to three others, hunger, thirst, and standing ever erect ; or lastly, that, after passing in misery the three portions of human life, his fourth stage in hell is likewise marked with wo and toil. Hey. Pind. Carmm. ii. 193. See Eurip. Orestes, by Porson, note to v. 6. and also Hom. Odys. 11.

q 101. Construction: οἷσιν (for δι' ὧν) ἔδεσαν (i. e. ἐποίησαν τοῦτον) ἀφθιτον. Benedict prefers for the sense to regard ἀφθιτον as a substantive; οἷσιν (i. e. ἐν οἷς) ἔδεσαν ἀφθιτον (i. e. ἀθανάσιον) " where " to they had attached immortals " lity." Bened. Πινδ. περ. p. 21.

r 109—114. Ὅτε δὲ πρὸς εὐάνθεμον φῆν λάχναι ἥρεφόν νιν (for αὐτὸν) μέλαν (κατὰ) γένειον, ἀνε-

in blooming manhood, down bedecked his black chin, sought in mind to win from her sire, Pisa's king, the fair-famed Hippodamia, a bride proffered ANT. 2.
for the victor's prize. In the night then going 112.
 near the white-foaming main alone he invoked the deep-roaring bearer of the trident: by his feet close appeared the god, unto whom thus he spake:

"If, O Neptune, Venus' lovely boons are
 "aught by thee held in grateful remembrance,
 "oh! shackle Oenomaus' brazen spear; in the
 "rapid car transport me to Elis, then bring me
 "to victory, for though he has slain thirteen
 "loving suitors, he yet delays his daughter's nup-
 "tials——. Mighty peril admits not him who
 "wants courage: but wherefore" should they EP. 3. 129.
 "whose fate it is to die, sitting in obscurity,
 "vainly consume an inglorious old age, sharing
 "no fame. By me shall this combat be tempt-

φρόντισι σχεδόμεν (for ἔχειν i. e. λαβεῖν) παρὰ Πισάτου πατρὸς εὐδοξον Ἱπποδάμειαν, γάμον ἑτοῖμον (prepared by the fates for Pelops, or prepared as the guerdon for the conqueror.)—Πισάτης i. e. Πίσσης βασιλεύς.

s 119—122. ἀγε, ὦ Πόσειδον, εἰ (κατὰ) τι δῶρα φιλία Κυπρίας τίλλεται (i. e. πῖλαται σοι, ἔστι σοι) ἐς χάριν, πίδασον, &c. See *Lemp. Class. Dict.* OENOMAUS. See also Heyne's note on this passage.

t 129—131. Paraphrase. To

face danger is the part of the brave, and not of the weak-hearted.

u 131—134. Construction: (διὰ) τί ἂν τις (τῶν ἀνδρώπων,) οἷς (ἴσται) ἀνάγκη θανεῖν, ἵψοι μάτην γῆρας ἀνώνυμον καθήμενος ἐν σκότῳ, ἄμφορος ἀπάντων καλῶν. Observe that ἵψω signifies to boil, to subject to the heat of fire, so χρυσὸς ἐψόμενος, N. 4. γ. 133. is "gold purified by fire:" as also χρυσοῦ ἀψόδου. Herod. I. 50. the metaphor contained in this word is lost in the translation.

"ed: thine be it to vouchsafe favourable success."

Thus he spake: nor did he accost him with vain words: the god honoring him, gave a golden car and unwearied^{*} steeds upborne with wings.

STR. 4.
142.

Then did he o'ercome the vigour of Oenomaus and wed the virgin bride: next he begot six chiefs, his sons, tended by the virtues: and now laid by Alpheus' stream he is mingled to the stately service of the dead; holding a tomb on all sides accessible, fast by the shrine where strangers throng.

ANT. 4.
159.

Far also beams Pelops' glory in the races of the Olympic games; where contend the swiftness of feet and the prime of strength daring in labour; while for his achievements the conqueror during remaining life enjoys sweet calm——.

But^{*} the good of the present day seems to all

κ 140 ἵππους ἀκάμαντας ἐν (for σὺν) πτεροῖς. According to one of the Scholiasts, ἐν πτεροῖς is placed metaphorically for ταχυτάτους. But Pausanias (V. 17.) describes as really winged, the horses of Pelops, represented in basso-relievo on the chest of Cypselus, τοῖς ἱπποῖς τοῦ Πίλοπος ἔστι πεφυκότες καὶ πτερά. Gedik. Pind. Carmin. Sel. p. 171. γ 146. ἀμακουργίαι, τὰ ἱναγίσματα τῶν κατοικημένων. Hesych. κ 159—162. The translation construes as follows, supposing the poet, as is his usual practice, to introduce the return to his hero by a general sentence: Τὸ δὲ ἐσθλὸν παρήμερον ἔρχεται αἰὲς ἔπαρον παν-

mortals ever highest: it behoves me, therefore, in Aeolian song to crown you *hero* with the horseman's lay;* for, of all now *breathing*, none other host, I persuade^b me, whether more skilled in virtuous knowledge or more mighty in sway, can I embellish with the glorious web (*lit.* folds) of hymns——. Jove,^c to thy pursuits propitious, prospers them, O Hiero, with tender care; should^d

τι βορῶ· ἐμὶ δὲ (for οὖν) χρῆ, &c. But according to the Scholiasts, this passage must be referred to the foregoing: τὸ δὲ (for γὰρ) ἐσθλὸν παρήμερον ἔρχεται (i. e. ἔστι) ὑπαικτον παντὶ βορῶ· “for the joy renewed every day is by all mortals deemed the highest.” Hey. Pind. Carmin. ii. 204. note x.

a 163. ἱπικῶ νόμῳ, because he had conquered in the race of single horses: νόμος belongs to the art of music, and has the same meaning as τόνος, τρόπος· had Hiero won the chariot victory, he would have received the honour of the ἀρμάτωος νόμος. Pauw Notae in Pind. 7. One of the Scholiasts construes ἐμὶ δὲ χρῆ στεφανῶσαι Διολίδι μολπῇ ἐκείνῳ (i. e. τὸν Ἱέρωνα,) ἱπικῶ νόμῳ (νικήσαντα) “behoves me in Aeolian mood to crown “Hiero, conqueror according to “the laws of the horse-race.”

b 165—170. Construction: τίποιθα δὲ μηδὲνα ἄλλον ξίνον, ὧν γε νῦν (ἀνδρώπων,) (κατ’ ἀμφότερα, καλῶν τε (μᾶλλον) ἰδρὶν, ἢ (κατὰ) δύνανται κυριώτερον, δαιδαλώσειν ἐλυσταῖς πτυχαῖς θυμῶν. As τε and ἢ cannot well correspond, it will be better to adopt the read-

ings of Pauw and Heyne, καλῶν γε ἰδρὶν. The first γε is by no means to be regarded as an expletive, it may be translated “at least:” it has been omitted in the English version, in order to avoid adding to the stiffness of the style; a liberty which the reader will find has, for the same reason, been taken more than once in the following pages. Καί μοι τοῦτο τὸ ἔπος ἐχέτω ἐς πάντα τὸν λόγον.

c 171—174. Construction: θεὸς ἐπίτροπος ὢν ταῖς μερίμναις, ὧ Ἱέρων, μῆδετα (αὐτῶν,) ἔχων τοῦτο κῆδος (i. e. ἀγέδμενος.)—θεὸς has been translated Jove, for a reason obvious to the Christian reader.

d 174. Construction: εἰ δὲ μὴ ταχὺ λίποι (supply σὲ δὲ θεός,) ἔλπισμαί κεν ελίσσειν (νίκην) ἔτι γλυκυτέραν σὺν ἄρματι θεῶ, εὐρών, &c. σὺν ἄρματι for ἐφ’ ἄρ. The above passage may be construed in various manners, according to what γλυκυτέραν is supposed to agree with: Pauw understands μερίμναν, inferred from l. 176. Pauw Notae in Pind. 8. Some join ἐτι γλυκυτέραν ὁδὸν λόγων, in which case ἐλαϊεῖν will be taken in an abso-

EP. 4. 176 he not ere long desert thee I hope to celebrate a triumph yet sweeter won on the fleet car ; then finding an easy path for my verse I will speed to the sun-shine knoll of Cronus. To that end doth the Muse nurture for me a shaft most mighty in strength.*

In various ways are various mortals great : by kings is the utmost pitch attained ; farther covet not : ——— long mayest thou ' thus tread the path of human greatness ; long too may I commune with conquering heroes, renowned for poesy in all parts the Greeks among.

lute sense. Beck understands *μολπάν*, inferred from l. 164, and takes *μολπάν κλείζειν* to be a lyric expression for *μέλπειν*. The same proposes, instead of *κεν*, l. 175, to read *μιν*, Beck. Pind. Carmm. 1. 349. Finally, Gedike proposes, instead of *γλυκυτέραν*, to read *γλυκύτερον*, in an adverbial sense. Gedik. Pind. Carmm. Sel. 18.

e 177. Pindar repeatedly compares the force of poesy with that

of darts shot from the well-bent bow. The same comparison occurs often in the sublime compositions of Dante ; although it is probable this latter poet knew but little of the Theban lyric.

f 184. ad f. Construction : *εἴη σί τε τοῦτον (ὄντα) πατεῖν ὑψοῦ (aloft) χρόνον* (for *χρονίως*), *ἐμὲ τε τοσάδε δμλεῖν νικηφόροις, ὄντα πρόφαντον σοφία πάντη (καθ') Ἑλλήνας*.

THE SECOND

OLYMPIC ODE,

INSCRIBED

TO THERON OF AGRIGENTUM,

*Conqueror in the Four-horse Car.**

ARGUMENT.

Theron is praised for his victory, justice, liberality, valour, and noble descent, 1—13. His family, though now prosperous, had been afflicted with great woes; the poet therefore offers his prayer for the continuation of their felicity, 14—29; and, consoling the victor, brings forward, from his own family, the instance of Cadmus' daughters, 30—55. The bliss of mortals is uncertain; exemplified by the murder of Oedipus, one of Theron's ancestors, 56—81. Praise of Theron, 82—93. He is exhorted to a proper use of his wealth by a most beautiful passage touching the future state, 94—148. The poet restrains the muse, and ends his tribute by praise of Theron, and deprecation of the envious.

[Date of the victory, Olymp. 77. 1. or A.C. 472.]

* Ellipsis of *νικήσαντι* or *νεμυηκότι*.

OLYMPIANS.

ODE II.

TO THERON OF AGRIGENTUM,

Conqueror in the Four-horse Car.

STR. 1. **Y**E hymns, rulers of the lyre, *say* what god shall we resound, what demi-god, what mortal?——
Pisa* sure is Jove's *sacred land*: next the Olympic games Hercules founded, firstlings of the war: but, for his triumphant four-horse car, it behoves^b us loudly to proclaim in song Theron, upright host, pillar to Agrigentum, guardian of the state, flower of fair-named ancestors.

ANT. 1. 15. *Ancestors*,^c who after enduring many woes in

a 4—8. Paraphrase. Since Pisa (where Theron conquered) is sacred to Jove; to Jove be the godlike honours given: since Hercules founded the Olympian games, offering the firstlings of the Augean spoils; him must we choose to resound as demi-god: but as mortal, none is so worthy as Theron, conqueror in the chariot-race, &c.—*ἥρωα*, from the context, is taken to signify demi-

god, although Pindar does not always use it in that sense. See note (a) to this Ode. Compare Hor. lib. i. Ode 12.

b 8—11. Construction: γεγωνη-
ρίον δὲ ὅπῃ, τετραορίας ἔνεκα νικη-
φόρου, Θήρωνα (ὄντα ἄνδρα,) δίκαιον
ξίνου, &c. Vide Eton Gr. Gram.
p. 147.

c 15. οἱ (i. e. τοῦ Θήρωνος οἱ πρό-
γονοι) καμόντες πολλὰ (ἐν) θυμῷ

mind, held the sacred mansion of the stream and were the eye of Sicilia; then succeeded^d blissful life, bringing wealth and honour, meed of their (*lit. for*) pure virtues——Saturnian son of Rhea, who rulest the seat of Olympus, the prime of contests and Alpheus' stream, soothed by my strains, do thou moreover preserve gracious to their future progeny the paternal glebe.

EP. 1. 39.

Of deeds* once done, the end, not even time, the father of all things, can undo, whether in justice or against justice: yet with happy fortune may oblivion be begot; for quelled by goodly joys hateful care dies away, when from on high^f the fate of god sends bliss transcendant. Witness^g the fair enthroned daughters of Cadmus who suffered affliction huge: but now deep tribulation sinks before superior weal: thus among the Olympian gods lives the long-haired Semele, slain beneath the thunder's crash; her Pallas ever loves; dearly

or otherwise (σὺν) θυμῷ "with courage." Mingarell. ex Edit. Pind. a Hey.

d 18. ἔπειτα for ἐπειτα.

e 29—33. τῶν δὲ πεπραγμένων ἔργων τέλος (i. e. τὰ πεπραγμένα) οὐδὲ χρόνος, ὃ πάντων πατήρ, δύνασθε ἂν δεῖναι ἀποήσθην ἐν δίκῃ τε καὶ παρὰ δίκην. Others construe τῶν δὲ ἔργων πεπραγμένων ἐν δίκῃ καὶ παρὰ δίκην τέλος οὐδὲ χρόνος, ὃ πάντων πατήρ, δύνασθε ἂν δεῖναι ἀποήσθην. The Schollast refers this

to Theron's own history: Schmidius to that of his ancestors; probably the poet had in view the past toils of both. Compare Hor. lib. iii. Ode 29.

f 38. ἀνελὰς for ἀνέκαθεν, i. e. οὐρανόθεν. It may also be rendered, "after long time." Hey. Pind. Carmin. 1. 26. v. 4.

g 39. ἔπειτα δὲ λόγος, &c. literally "what I have said (λόγος) applies to the fair-enthroned daughters of Cadmus."

too doth-Jove cherish her; her also doth her
 ANT. 2. 51. ivy-bearing son love. They relate^h again that
 in the deep amid the sea nymphs of Nereus life
 undying is likewise to all eternity decreed to
 Ino.

Verilyⁱ in no wise is the pass of death known
 to mortals, neither can we decide whether with
 fortune unimpaired we may spend *e'en one* peace-
 ful day offspring of the sun: for various^k flow at
 EP. 2. 95. various times to men the tides of joy and sorrow.
 So fate, O *Theron*, that with god-sent weal rules
 this^l the joyous lot herited from *thy* forefathers,

^h 51—55. λέγονσι δὲ καὶ βίοντα
 ἀφθιτον τετάχθαι Ἴνοι, ἐν θαλάσ-
 σῃ, μετὰ κόραις ἀλίας Νηρείος, ἀμφὶ
 τὸν ὅλον χρόνον. (i. e. ἰσαί.)

ⁱ 55—61. The usual construction
 is: ἦτοι πέρασ θανάτου βροτῶν οὐ
 κέκριται (i. e. οὐ δῆλόν ἐστι κατὰ)
 τι, οὐδὲ (κρίνεται) ὅποτε (i. e. πότε-
 ρον) τελευτήσομεν ἡσύχιμον ἡμέ-
 ραν παῖδ' ἡλίου, σὺν ἀγαθῷ ἀτει-
 ρεῖ in which, by ἡσύχιμον ἡμέραν,
 the Scholiasts understand ἡμέραν
 ἡσύχιος, ἡ τοῦ θανάτου, "the day
 "of peace, or of death." Ὅποτε,
 says the German editor, laborat
 seu sensu seu usu, seu scriptione.
 Vulgo accipitur ac si esset πότε-
 ρον. Hey. Pind. Carmm. 1. 30.
 V. L.

As ὅποτε in the second member
 of the sentence seems to require
 τότε to precede, Heyne (vol. i. 30.
 Additt.) inclines to construe: ἦτοι
 πέρασ θανάτου βροτῶν οὐ κέκρι-

ται (i. e. οὐ σαφές ἐστι κατὰ) τι,
 οὐδὲ (κρίνεται πέρασ θανάτου τότε
 γενησόμενον,) ὅποτε τελευτήσομεν
 ἡσύχιμον ἡμέραν, παῖδ' ἡλίου, σὺν
 ἀτειρεῖ ἀγαθῷ. "the pass of death
 "is unknown to mortals, nor is it
 "known that such will happen
 "when, with bliss unmarred, we
 "may end the day of peaceful rest,
 "offspring of the sun:" taking
 ἀμέραν to relate to the last day of
 life. This latter mode of constru-
 ing is generally preferred. Beck.
 Pind. Carmm. 1. 362.

^k 62—64. Ῥοαὶ δὲ ἄλλα εὐθυ-
 μῶν τε καὶ πόνων μετέβησαν (i. e.
 μετέρχονται) ἐς ἄνδρας ἄλλοτε.

^l 66. Heyne's reading is τὸν-
 δε. If you read τῶνδε, refer it
 to ἄνδρας of l. 64. In that case,
 from 63 to 67, render as follows:
 "Various too, at various times,
 "have flowed the tides of bliss
 "and of sorrow to the men of

in former times, brought^m also upon them adverse wo; whence the ill-destined son encountering slew *his father* Laius, and fulfilled the oracle spoken of old in Pytho. Whereat keen Erinnyes STR. 3. 73. viewing *the deed* destroyed to him by civil strife his warring race.

To Polynices dying was Thersander left renowned in youthful contests and the fields of war, helpful scion of the Adrastians' house. From whose seed deriving his stock, it is meet the son of Aeneasidemus should receive the praise of song and ANT. 3. 87. lyre; for alone heⁿ hath won Olympia's guerdon; while at Pytho and the Isthmus an equal triumph conferred *on him and* his brother, compeer in glory, the wreaths of the four-horse race, twelve times doubling the goal——. From cares success frees him who tempts the contests.

Wealth^o adorned with virtues, fulgent star, EP. 3. 101.

"*Cadmus' race*: thus fate, which vol. i. p. 31.
 "now with god-sent weal preserves n 87. αὐτὸς, i. e. μόνος whereof
 "the paternal joyous lot of these many examples might be pro-
 "his progeny, did also in former duced.
 "days," &c. Aretius and Schmi-
 dius observe that, after mentioning
 the misfortunes of the women, he
 now passes to those of the men of
 Cadmus' race. Ed. Ox. Pind. 26.
 m 68—69. (μοῖρα) ἐπάγει (for
 ἐπῆγε) καὶ πῆμα τι καλιντράπελον
 ἄλλω χρόνῳ· ἄγει being taken for
 the preterite, as is often done in
 narrations. Hey. Pind. Carmm. dict. Περ. Πινδ. p. 54: Gedike ex-

vol. i. p. 31.

n 87. αὐτὸς, i. e. μόνος whereof
many examples might be pro-
duced.

o 96—101. Construction: ὁ μὴν
 πλοῦτος δεδαυδαλμένος ἀρεταῖς, ἀσ-
 τὴρ ἀρίζηλος, ἀληθινὸν φέγγος ἀν-
 δρῖ, φέρι καιρὸν τῶν τε καὶ τῶν,
 (opportunitatem variarum rerum
 gerendarum), ὑπέχων βαθεῖαν ἀ-
 γροτέραν μέριμναν the predicate is
 explained, ὑπέχων βαθεῖαν μέριμ-
 ναν ἀγρευτικὴν τῶν καλῶν. Bene-
 dict. Περ. Πινδ. p. 54: Gedike ex-

STR. 4.
109.

true light to man, brings the power of achieving many *noble* deeds, inspiring the anxious deep pursuit of *glory*——. Such^p whoso possesses he kens also the future; that there forthwith the perverse souls of the departed pay forfeit: for beneath^a the earth is one who judges the misdeeds committed in this Jove's realm, pronouncing sentence, *as bound* by stern necessity; while the good, enjoying the sun equally by night as by day, lead a life void of toil, vexing by force of hands neither the soil nor the ocean wave through scant of food: no, near the honoured^r of the gods, they who have delighted in good faith pass a tearless life; while the *recreant shades* endure hideous labour.

plains the passage thus, "Opulentia occasionem suppeditat perficiendis modo his modo illis consiliis, et adjuvat curam ex profundo quasi ad altiora tendentem gloriæque investigandæ studiosam." Gedik. Pind. Carmin. Sel. p. 176.

The same passage may be likewise explained, φέρει καιρὸν τῶν τε ἀγαθῶν καὶ τῶν (κακῶν,) ἐπὶ χῶν βαθεῖαν ἀγορεύσαν μίμνεναν "bears the adventure of luck and adversity, using deep severe thought." Such is the explanation given by Koppé, in the Latin translation of Pindar's Odes, prefixed to the second volume of Heyne's edition of that poet. Hey. Pind. Carmin. 2. 9. An old French translator explains μίμνεναν ἀγορεύσαν, un jugement qui savait fort

bien considérer et pourchasser les choses bonnes et honnêtes. Marin. Oeuvres de Pindare, 1617. p. 21.

p 102—106. εἷς (for ὅστις) ἔχει μιν (i. e. τὸν πλοῦτον ἀρεταῖς δεδαυμένον) οἶδε τὸ μέλλον, (οἶδε) ὅτι μὲν φρένες ἀπαλάμνοι θανάτων ἴσταν (for τίνονσι) ὑνδάδε ποινας αὐτίκα.

q 106—108. τὰ δὲ (for γὰρ) ἀλειγρὰ ἐν τῇδε ἀρχῇ Διὸς, τις δικάζει κατὰ γῆς, φράσας λόγον ἀνάγκη ἔχοντ᾽. Jove's realm is heaven and earth.

r 117. These τίμιοι (ἀπὸ τῶν θεῶν) are, according to the Scholiasts, Proserpine and Pluto. Hey. Pind. Carmin. 2. 231. S. R. Gedike takes the sense to be "friends of the gods;" in allusion to Æacus, Minos, and Rhadamanthus. Gedike Pind. Carmin. Sel. 176.

But whoso thrice^s tarrying in both worlds have continued to preserve their hearts wholly pure from unjust deeds, such, I say, have travelled the path of Jove to Cronus' tower; where ocean-breezes fan the isle of the blessed: where glisten flowers of gold, some on the ground, some pendent from beauteous trees; while the streams feed others; with crowns and chaplets of these they entwine their hands, following the just behests of Rhadamanthus——*Rhadamanthus*, whom father Cronus, consort of Rhea, that owns a throne of all the highest, holds his ready assessor.

Among these men reckon Peleus and Cadmus; there also, when by supplications she had relented the heart of Jove, did his mo-

^s 123. *tripic*, thrice; according to the Pythagorean palingenesis: to which the poet alludes in a fragment preserved in Plat. in Menone (c. 11.) οἱσι γὰρ ἂν Φερσεφόνα ποιῶν—παλαίου πίνθεος δέξεται,—εἰς τὸν ὑπερθεῖν ἑλὼν κείνων—ἐν ἑνὶ ἔτει ἀναδιδότ' ψυχὰν πάλιν.—ἐκ τῶν βασιλῆς ἀγανοὶ καὶ σθένει κραιπνοί,—σοφία τε μέγιστοι ἄνδρες αὖξονται.—εἰς δὲ τὸν λοιπὸν χρόνον ἥρωες—ἀγνοὶ πρὸς ἀνθρώπων καλεῦνται. "The soul of those from whom Proserpine hath received the forfeit for her ancient woe, she in the ninth year restores to the sun above, until they become kings, great in glory, wisdom, power, and to all eternity are called among men, virtuous

"heroes." οἱσι for παρ' ὧν. This passage proves evidently, not only the poet's belief in metempsychosis, but also his opinion, that after nine years' purgation in Hades, the dead are restored to life, and attain the rank of heroes. From the passage on which this note is written, we may likewise conclude his belief, that after repeated purgations, the virtuous dead are raised to the highest felicity attainable by such as are not gods; the seat of which bliss he clearly distinguishes from Elysium. See Gedik. Pind. Carmm. 177. Hey. Pind. Carmm. iii. 37. Fragmenta ex Threnis. *Τρις* may be taken for an indefinite number. Ox. Pind. 29.

STR. 5.
145.

ther *Thetis* bring *Achilles*; him who overthrew *Hector*, *Troy's* unconquered, unshaken pillar, and gave to death *Cycnus*, and *Aurora's* *Ethiopic* son.¹

ANT. 5.
159.

Within the quiver beneath mine elbow many are the pointed bolts sounding to the knowing; but to the many they need interpreters——. Wise is he who knows much by nature; but the taught² in their chattering are prone to speak vain words, as the ravens to croak against *Jove's* godly bird——. Onwards, my soul, to the mark

t 148. We have likewise the following description of the dwelling of the blessed by *Pindar*, preserved in *Plutarch*. *Consol. ad Apollon*. p. 120. Τοῖσι λάμπει μένος αἰλίου—τὰν ἐνθάδε νύκτα κάτω—φοινικορόδιαί τε λειμῶνες—εἰσὶ προάστειον αὐτῶν—καὶ λιβάνη σκιερὸν—καὶ χρυσοκάρποισι βέβριθε.—καὶ τοὶ μὲν ἱππείοις γυμνασίοις,—τοὶ δὲ πεσσοῖς, τοὶ δὲ φορμίγγεσσι τέρπονται.—παρὰ δὲ σφισιν εἰδανθής—ἄπας τίθηλεν ὄλβος.—ὁδὸν δ' ἱερὰν—κατὰ χῶρον εἰδναται αἰεῖ,—θύματα παγνόντων πυρὶ τηλεφανεί—παντοία θεῶν ἐπιβωμοῖς. “On them shines in the night, “here beneath, the sun's ray: “meads damasked with purple “roses, are to them as a suburb; “and the shady land is laden with “groves of trees bearing gold and “incense. Some among them seek “pastime in equestrian and gymnastic exercises, others in games “of chance, others in striking the

“lyre: near them blooms jocund “plenty: and o'er the lovely count “try sweet fragrance is scattered, “as on the altars of the gods they “mingle with the glistening fire “manifold perfumes.” πεσσοῖς, in allusion to a certain sort of game of tables used among the ancients. *Hey. Pind. Carmm.* vol. iii. pp. 81. et seq.

u 156—158. Construction: μαθόντες (*discendo-rem-assecuti*) δι (εἰσι) λάβροι γηρύειν (σὸν) παγλωσσίῃ, ὡς κόρακες (λάβροι εἰσι γηρύειν) ἄκραντα πρὸς ὄρνιχα θεῖον Διός. The general reading is γαρύετον (instead of γαρύεμεν for γηρύειν) if it be preserved, the poet may be supposed to use the dual in order to fix the satire on *Simonides* and *Bacchylis*, his rivals, according to the *Scholiasts*, at *Hiero's* court: the dual, however, is sometimes used for the plural. *Gedik. Pind. Carmm. Sel.* p. 179.

now bend the bow : say, at whom do we aim, once more heaving the bright shafts from our courteous mind——?

Stringing *my bow* against Agrigentum, with veracious mind will I speak^x an oath-bound speech : *I will vouch* that for these hundred years the city ne'er produced a hero to his friends more beneficent in heart, or more liberal in hand, than Theron. Yet doth^y the malice of insensate men EP. 5. 173. invade his glory, unjustly encountering him, and endeavouring that slander may conceal his noble feats by foul deeds——Since the ocean sand outstrips number, who can recount how many joys this hero hath wrought to others?^z

x 166—173. Αὐθόσσομαι λόγον ἐν ὄρκῳ (ἐν) ἀληθείᾳ νόψ, μὴ πόλιν τεκεῖν ἑκατόν γε ἱτέων (ἐντός,) ἄνδρα τινα μᾶλλον εὐεργέτην φίλοις (ἐν) πραπίσιν, ἀφθονίστερόν γε (κατὰ) χεῖρα Θήρωνος. From the foundation of Agrigentum to Theron's conquest, was a space of about one hundred years. Gedik. Pind. Carmm. Sel. 179.

y 173—178. ἀλλὰ κόρος συναντόμενος οὐ (σὺν) δίκῃ, ἀλλὰ ὑπὸ (for ἀπὸ) μάργων ἀνδρῶν, (ἐκ-)έβη αἶνον, θέλων γε τὸ λαλαγῆσαι θεῖναι κρόφον ἰσθλῶν κακοῖς ἔργοις. The above is the most satisfactory construction I have seen of this obscure sentence : some difficulty still lies in τὸ λαλαγῆσαι, for which Pauw unsuccessfully proposes τὴ

λαλ. Hermann denies that τὸ λαλαγῆσαι θέλω is Greek, and, therefore, unites θέμεν to τὸ λαλαγῆσαι, and to κρόφον also. Hey. Pind. Carmm. vol. iii. p. 284.

z 180. Diodorus Siculus is as little sparing as Pindar in praise of Theron, l. xi. c. 53. 'Ο Θήρων τὴν ἀρχὴν ἐκωικῶς διψκηκῶς καὶ ζῶν μεγάλης ἀποδοχῆς ἐτύγγανε παρὰ τοῖς πολίταις καὶ τελευτήσας ἡρωϊκῶν ἐνυχε τιμῶν. Page 194. vol. iv. Bip. ed. Again, Excerpt. p. 558. Θήρων δ' Ἀκραγαντίνος γένει καὶ πλοῦτι, καὶ τῇ πρὸς τὸ πλεῖθος φιλανθρωπία πολλὸν προέιχεν οὐ μόνον τῶν πολιτῶν, ἀλλὰ καὶ πάντων τῶν Σικελιωτῶν. E Gedik. Pind. Carmm. Sel.

THE THIRD

OLYMPIC ODE,

INSCRIBED

TO THE SAME THERON AS THE FOREGOING.

ARGUMENT.

The poet prays the approbation of the Dioscuri, and of Helen their sister, while he sings Theron the Olympic victor, 1—17. Mentioning the olive wreath, he digresses to the history of Hercules' introduction of that tree to the Peloponnesus, 17—60. The Ode ends by ascribing to the Dioscuri the triumph, and exalting the victor.

[Date and nature of the victory uncertain.]

OLYMPIANS.

ODE III.

TO THE SAME THERON AS THE FOREGOING.

STA. 1. **AS** in rearing^a Theron's song of victory, the glory of his steeds, gifted with unwearied feet, I exalt famed Agrigentum, so I seek to please Tyndarus' sons, kind to strangers; Helen too, adorned with comely tresses. And the Muse^b

a 1—6. Construction: Γεραίρων κλεινὴν Ἀκράγαντα, ὀρῶσας ἕμνον Ὀλυμπινίκην Θήρωνος, ἄων ἵππων ἀκαμαντοπόδων, εὐχομαι ἡδεῖν Τυνδαρίδαις τε φιλοξένοις, καλλιπλοκάμῳ δ' Ἑλένῃ. Hermann explains ἄων ἵππων, by "laudem equorum," and places it as above in opposition to ἕμνον (Hey. Pind. Carmm. vol. iii. 285.) other editors deny that ἄων ἵππων can signify any thing but "praestantes equos." Heyne proposes in the various readings ἵππων τ' ἄων if you adopt this latter, construe γεραίρων κλεινὴν Ἀκράγαντα, ἀκαμαντοπόδων ἵππων τε ἄων, ὀρῶσαις ἕμνον Ὀλυμπιονίκην Θήρωνος, εὐχομαι ἡδεῖν, &c. "Exalting famed

"Agragas, and the flower of courses, as I rear Theron's hymn of "Olympic victory, I," &c. Hey. Pind. Carmm. vol. i. p. 46.

b 7—10. Construction: Μοῦσα παρίστη μοι, εὐρόντι οὕτω ποι νεοσίγαλον τρέπον, (ὥστε) ἐναρμόξαι ἀγαλαδκωμον φωνὴν Δωριέ' πεδῖλφ. By the Scholiast οὕτω is explained ἰδὲ τοῖς Διοσκουρείς ἀρίστω according to which the translation would be, "To that end doth the Muse," &c. From the words οὕτω μοι ἐρχέσθω ἡ Μοῦσα, &c. of the Scholiast, in his explanation of this passage, some read (instead of παρίστα) παρίστη for παρίσταδι, "and to that" "end do thou, O Muse, attend me," &c. Sudorius has followed this

hath aided me, thus in truth finding a new and stately measure to attune to Dorian rhythm the gorgeous jubilant strain——For sure* the wreaths ANT. 1. 10. encircling the *triumphant coursers'* manes claim from me this god-imparted due, in seemly mood to temper for Aenesidemus' son the many-toned lyre, the blast of flutes, and the accord of words—.

Nay,^d Pisa's self *bids me* sing : Pisa, from

interpretation in his translation of Pindar's Odes into Horatian metres. Ox. Pind. App. p. 4.—πίδλον signifies literally a shoe, the same as ὑπόδημα. It is explained by the Scholiast as equivalent here to ῥυθμός for as the shoe fits the foot, so does this hymn suit Dorian harmony.

c 10—16. Construction: ἐπεὶ στίφανοι ἐπιτευχθέντες (ταῖς) χαίταις (τῶν ἱερῶν) πρᾶσσουσὶ με τοῦτο χρίως θεόδητον, συμμίκται πρεπόντως παιδὶ Ἀινεισίδημον φόρμεγγά τε ποικιλόγηρυν, καὶ βοήν ἀνλῶν, θέσιν τε ἱερῶν.

d 17—24. ἤ, τε Πίσα (εἰσπράττεται με οὐ ἀπαιτεῖ με) γεγωνεῖν ἀφ' ἧς (i. e. ἀπὸ Πίσας) θεόμοροι δοῦναι νίσσονται ἐπ' ἀνδρώπων, ᾧ τινι (singular for the plural οἷς τισι) Ἀιτωλὸς ἀνὴρ, ἀτρακίης Ἑλληνοδίκης, κραινὼν προτίρας ἱερῆμας Ἡρακλῆους, ἀμφιβάλοι κόμαις ὑψόθεν βλεφάρων γλαυκόχροα κόσμον ἰθαλας.

The olive here alluded to, is the κότινος or wild olive, a tree which is not to be confounded with the olive cultivated in the south of France, Spain, Italy, and other warm

countries, from which the potable oil is extracted; the fruit of this latter grows on separate stalks, and when ripe is not unlike the damson, or damascene plumb; its leaves also are of a dark green; whereas the fruit of the κότινος hangs in small bunches of eight or nine berries; its leaves are of a light green. Great quantities of this tree are seen in various parts of the Morea, and in the neighbourhood of Athens: the natives press from the fruit a bitter oil, used in the church lamps. I am thus particular in stating what I know of the wild olive, or oleaster, as I understand a description of it is not generally found in works of natural history.

Hermann and Pauw propose to join ἀτρακίης γλεφάρων “*ex oculo intuens.*” Hey. Pind. Carmm. vol. iii. p. 285.

Ἀιτωλὸς ἀνὴρ, (l. 22.) One Oxylius, an Aetolian, having conducted the Heraclidae, when they returned into Peloponnesus, received from them, by way of recompense, the government of the Eleans, who

whom proceed the heavenly lays, to deify the men
 EP. 1. 19. whose locks, the Aetolian sire, upright umpire of
 the games, fulfilling Hercules' ancient mandates,
 girds above the brow with azure-colored orna-
 ment of olive——.

The olive, which, fairest monument* of Olym-

from him were afterwards called Aetolians, as the younger Scholiast informs us. For it must be observed that the Hellanodic, or president of the Olympic games, was always chosen from among the Eleans. West's Trans. of Pind. Oxford, 1810. p. 275. That the Hellanodic was an Eleian may be collected from Herodotus' account of the embassy sent by that people to Psammis, king of Egypt. Herod. Enterpe 160

In the passage which is the subject of the present observations, the poet ascribes the importation of the wild olive to the Theban Hercules, as is proved by vv. 50—55. Pausanias seems to attribute it to the Idaean Hercules, who was much more ancient than the former. Paus. lib. v. c. 7. 4. The same author informs us, that the Olympic wreaths were plucked from one certain tree, growing within the Altis, and known by the name *καλλιστήφανος*. Paus. lib. v. c. 15. 3.

c 24—22. Construction: *ἥν* (namely, *τὴν Ἰθαίαν*), *κάλλιστον μνήμα τῶν αἰθλῶν* (*ἰν*) *Ὀλυμπία*, *Ἀμφιτρωνίδης ποτε, πείσας δῆμον Ὑπερβορέων Διράποντα Ἀπόλλωνος, ἤνεγκεν ἀπὸ σκιαρῶν πηγῶν*

Ἰστρου. "Ογε (i. e. *Ἡρακλῆς*), *φρονέων πιστὰ (πατρι,) ἔτει πανδόκῃ δλσει Διὸς σκιαρὸν τε φύτευμα, ξυνὸν ἀνθρώποις, στήφανόν τ' ἀρεταῖς*. According to the reading proposed in Heyne's note on this passage—*Διράποντα, λόγῳ, πιστὰ φρονέων Διὸς αἰτεῖ, πανδόκῃ δλσει, σκιαρὸν τε φύτευμα, &c.*—the translation would be, "Which fairest monument of the Olympian games, shadowy plant, common to men, and crown of worth, Hercules of old, faithfully mindful of Jove's precinct, ample mead, brought from Ister's embowered springs, by entreaty persuading the Hyperborean race, worship-pers of Phoebus:" *αἰτεῖ* being taken to be the third case of *αἶτος*, i. e. *τέμενος* and not as in the usual translation, a poetical licence for *ἔτει*, from *αἰτέω*.

Ahlwardt reads—*Διράποντα, λόγῳ, πιστὰ φρονέων, Διὸς Ἀλτεῖ πανδόκῃ δλσει, σκιαρὸν τε φύτευμα ξυνὸν, &c.*—"Which fairest monument of the Olympic combats, glory of Jove's ample Altis, shadowy plant, common to men, and crown of virtue, Hercules of old, faithfully mindful, brought from Ister's," &c. *δλσει*, taken from a Neapolitan manuscript, first col-

pia's combats, Amphitryon's son of yore brought
 from Ister's shady founts, gained by persuasion
 from (*lit.* having persuaded) the race of Hyperbo- STR. 2. 28.
 reans, worshippers of Apollo. Loyal^y mindful
 of his sire, he asked for Jove's ample grove, that
 receives all comers, an umbrageous plant of com-
 mon use to men, and the crown of worth. For
 already had the altars been consecrated to his fa-
 ther,^f and the moon in her mid-course, borne on a
 golden car, had at eve illumed before him her ANT. 2. 37.
 whole disk, and founded on sacred Alpheus' craggy
 shores the incorrupt judgment of mighty contests,
 together with the quinquennial games.

But the land of Pelops,^g in the vale of the Cro-

lated by a friend of Ahlwardt's.
 Ahlw. Pind. Carmm. Lipsiae 1820.
 p. 16.

For an account of the Ister or
 Danube, see Herod. Melpomene,
 cc. 48—51. This historian in the
 same book (cc. 32—35.) relates
 what he had been able to col-
 lect concerning the Hyperboreans,
 whose offerings the Delians pre-
 tended to have received. The ac-
 count, however, is cautiously ter-
 minated with the words: *εἰ δὲ εἰσι
 τινες Ὑπερβόριοι ἄνθρωποι, εἰσι καὶ
 ὑπερνότιοι ἄλλοι*. This remark will
 not be deemed unnecessary, since
 among the wittlings of the day it
 is a growing fashion to deride the
 most noble of historians, as the in-
 ventor and propagator of senseless
 fables, to deceive his country and
 posterity.

^f 34. According to the Scholiast,
αὐτῷ is put for *ἐκ αὐτοῦ τοῦ Ἑρα-
 κλίου*. "For already the altars
 "having been by him reared to
 "Jove, the full moon had illumed
 "her whole orb;" literally "eye."
 The full moon is called *διχόμηνις*,
 because *δίχα κόπτει τὸν μῆνα*. the
 more usual epithet would be *παν-
 σέληνος*. With the ancients, the
νοσημνία, or new moon, always
 began the month. Benedict. Πινδ.
περ. p. 75.—*Ἑσπέρας* may be ta-
 ken (as in the translation) adver-
 bially, or as a genitive governed by
ὀφθαλμόν according to which
 last, "eye of the evening" will
 be a lyric epithet of the moon.
 Another poet calls the sun *βλέφα-
 ρον ἡμέρας*. Soph. Antig. 104.

^g 40—41. The construction may
 also be taken thus: *ἀλλὰ χάρος ἐσ-*

nian mount, grew no beauteous trees : undecked^h
by these the spot seemed unto him subject to the
sun's sharp beams : anon his soul stirred him to
Er. 2. 46. hie to the Istrian land——.

There Latona's equestrian daughter welcomed
him forth from Arcadia's hills and many winding
recesses coming : what time,¹ through Eurystheus'
mission, necessity, decreed by Jove, compelled him
to bring to Elis the fleet doe, armed with horns
of gold : which to Dian dedicating, Taygeta erat

βήσσαις (τοῦ) Πίλοπος (τοῦ) Κρο-
νίου οὐκ ἐθαλλε, &c. "But the
"land in the dales of Cronian Pe-
"lops grew no," &c. Saturn begot
Pluto, the mother of Tantalus, who
was father to Pelops. Schol. Hey.
Pind. Carmm. vol. iii. p. 253.

h 43—44. Construction : κῆπος
γυμνός (ὦν) τούτων (namely, τῶν
δένδρων) ἔδοξεν αὐτῷ ὑπακούειν
δξείαις ἀνγαῖς ἡλίω. It appears
rather strange that Pindar should
give (above v. 31.) to this sterile
spot the appellation ἄλσος, grove
(if the reading be correct,) and here
likewise κῆπος, which, from its ap-
plication in the other Odes, would
mean any thing but a desert, bleak
site, (Ἐξαιρετον Χαρίτων νόμομαι—
κᾶπον. O. ix. 40. Γλυκὸν ἀμφὶ κᾶ-
πον—Ἀφροδίτας. P. v. 31.) but it
is probable that he alludes to its
appearance in his own days. See
Schol. R. Hey. Pind. Carmm. vol.
iii. p. 254.

i 50—52. Construction : εὐρε

ἀνάγκη πατρόθεν (i. e. ἡ ἀνάγκη, ἡ
ἀπὸ τοῦ πατρὸς αὐτοῦ, τοῦ Διὸς) ἤν-
υνέ μιν, ἀγγέλαις Εὐρυσθέος (i. e.
δι' ἀγγέλων Εὐρυσθέως,) δέοντα
Ἰαφὸν θήλειαν χρυσόκερων. When
Alcmene was pregnant with Her-
cules, and Nicippe with Eurys-
theus, Juno, jealous of her hus-
band's mistress, obtained his pro-
mise that the firstborn of the two
infants should be lord over the
other : the god promised, and Juno
straight hurried the birth of Eu-
rystheus, who, as the godly pledge
had been given, and could not be
recalled, became, by necessity, mas-
ter over Hercules. Hence Pindar
very properly uses the words ἀν-
ἀγκη πατρόθεν "necessity pro-
ceeding from, caused by his sire." Schol. Hey. Pind. Carmm. vol. iii.
p. 255. Lemp. Class. Dict. EU-
RYS THEUS.

The fragment of Anacreon, quo-
ted by the Scholiast, (Hey. Pind.
Carmm. iii. 256. s. v.) when speak-

marked^k sacred. Her following, he descried e'en STR. 3. 55.
that land behind^l the gales of bleak Boreas.
There tarrying he admired the trees, and sweet
desire^m filled him of planting of them around
the goal twelve times doubled by the contending
steeds.

E'en,ⁿ therefore, to this festival does he come
propitious with the twin godlike sons of the deep-
girt Leda; for unto them, faring to Olympus he ANT. 3. 64.
bequeathed to rule the wondrous strife of heroes
in worth, and in guidance of the rapid car.

ing of poets representing *does as*
horned, is to be read thus:—

Οἶά τε νεβρὸν
Νεοθηλία, γαλαθηνὸν,
"Ὅς τ' ἐν ἔλῃ κεροίσσης
Ἵπολειφθεὶς ἀπὸ μητρὸς
ἔγγοσθη."

"Like the tender, suckling fawn,
"that left within the coppice by his
"horned dam has been frightened."
Vide Beck. Pind. Carmm. i. 383.

k 54. The Scholiast says, there
was written on her neck, Ταῦγίτη
λερὸν ἀνέθηκεν. According to the
other Scholiast, the words on her
horns were Ταῦγίτη ταύτην ἀφιε-
ροῖ Ἀρτίμυδι. Schol. Hey. Pind.
Carmm. vol. iii. p. 256.

l 56—57. Paraphrase: Beyond
Thrace, the land where Boreas
dwelt. Dam. Lex. Gr. sub voce
δυσίθεν.

m 58—60. Construction: γλυκὺς
ἥμρος ἔσχεν αὐτὸν (ὥστε) φυτεῖσθαι
τῶν (i. e. ἀπ' αὐτῶν) περὶ τέρμα
δωδεκάγναμpton δρόμου ἵππων.

n 61—66. Καὶ νυν (ὁ Ἡρακλῆς)

Ἰλαος νίσσεται ἐς ταύτην ἱερήν,
ὅν διδόμευς ἀντιδίοις καὶσι Λήδας
βαθυζώνων τοῖς (i. e. τοῦτοις) γὰρ
(ὁ Ἡρακλῆς,) ὡς Ὀλυμπόνδε (i. e.
εἰς Ὀλυμπόν,) ἐπέτραπε νέμειν θαν-
τὸν ἀγῶνα ἀνδρῶν περὶ τε ἀρετῆς
καὶ διαφρηλασίας ῥυφαρμάτων. Se-
neca, Benef. l. 2. observes that
the Graces were generally repre-
sented as "soluta et pellucida
"veste," and seldom "præcinc-
"tas;" from this authority it has
been urged, that Χάριτες βαθύζω-
νοι, P. ix. 3. should be rendered
"Graces of the flowing robe;" a
meaning which perhaps applies to
the word βαθύζωνος throughout
Pindar. [Schneider, Greek and
German Lex. βαθύζωνος.] If the
zone among the ancients was simi-
lar to that worn in the present
day by Roman ladies, the term
βαθύζωνος is evidently nearly e-
quivalent to the English long-
waisted; which, in maidens, may
certainly be regarded as an attri-
bute of chastity.

My soul* then impels me to proclaim, that through the gift of the well-mounted DioscURI, glory has come to Theron, and to the Emmenidae; for of all mortals they honour them with most friendly boards, keeping in pious spirit the feasts
 Ep. 3. 73. of the blessed——.

As^p among the elements water excels; again, as of wealth gold is the most venerable, so Theron now attaining by his family virtues to the utmost verge of glory, touches the pillars of Hercules; beyond, all, both to wise and unwise, is unpassable: nor, indeed, will I advance farther; 'twere vain.

o 67—74. Construction: Οὐμὸς δ' οὖν ὀτρύνει ἐμὲ φάμεν, κῦδος ἔλθειν Ἑμμενίδαις Θήρωνι τε, ἐπίπνων Τυνδαριδῶν ἰδόντων· ὅτι (οἱ Ἑμμενίδαι καὶ αὐτὸς ὁ Θήρων) ἐποίχονται αὐτοῦς (i. e. τοῦς Δίωσκούρους) πλείσταις ξενίαις τραπίζαις, φυλάσσοντες τελετὰς μακάρων (ἐν) εὐσιβεῖ γνῶμῃ. The Emmenidae was Theron's tribe. The Scholiast observes, that the conjunctions δ' ὦν πα (Doric for δ' οὖν πω) are expletives, σύνδεσμοι παραπληρωματικοί. Schol. Hey. Pind. Carmin. vol. ii. p. 258. τραπίζαις ξενίαις is taken by Heyne as allusive to the "epulae sacrorum," to which strangers were invited. By others these words are supposed to allude to the Theoxenia (Θιοξένια) celebrated by Theron in honour of Castor and Pollux,

who, it appears, were much venerated at Agrigentum; hence the Ode is generally inscribed τῷ αὐτῷ Θήρωνι εἰς Θεοξένια (θύοντι) "To the same Theron sacrificing in the Theoxenia."

p 75—81. Construction: εἰ δὲ ὕδωρ μὲν ἀριστεύει (κατὰ τῶν λοιπῶν στοιχείων,) χρυσοῦς δὲ (ἴστιν) αἰδοίσατον κτεάνων νῦν γε Θήρων, ἱκάνων ἀρεταῖς ὀκοθῆν (i. e. διὰ οἰκείων ἀρετῶν) πρὸς ἰσχυριάν (νίκης,) ἄπτεται στηλῶν Ἑρακλίου· τὸ πόρρω δὲ ἴστι ἀβαστον σοφοῖς καὶ ἀσόφοις· οὐ μὴν διώξω (τὸ τοιοῦτο) κενὸς εἶην. Literally "I were vain." In my edition of Pindar, (Lipsiae MDCCCXVII.) δ' ἔτι is by an error of the press put v. 80. for δ' ἔστι.

The ideas expressed in this final period are nearly the same as those of O. i. Str. 1.

THE FOURTH
OLYMPIC ODE,

INSCRIBED

TO PSAUMIS OF CAMARINA,

Conqueror in the Chariot Race.

ARGUMENT.

The poet, after an invocation to Jupiter, extols Psau mis for his victory and for his desire to honour his country, 1—21. Thence he takes occasion to praise him for his skill in managing horses, his hospitality, and his love of peace, 21—27. The poet then declares, that no falsehood pollutes his song, as is proved by experience, the proof of mortals, 27—30. This he exemplifies by the history of Erginus.

[Date of the victory, Olymp. 82, 1 ; or A. C. 452.]

OLYMPIANS.

ODE IV.

TQ PSAUMIS OF CAMARINA,

Conqueror in the Chariot Race.

STB. 1. **MOST** lofty Zeus,^a rider of the thunder, borne on unwearied feet, *thee I invoke*: for thy circling hours have sent me to testify the most high of

a 1—17. Construction: (ὦ) Ζεῦ, Ἰλατῆρ βροντῆς ἀκαμαντόποδος—σαι γὰρ ὦραι ἱλισσόμεναι ἱπεμφάν με μάρτυρα ὑψηλοτάτων αἰδῶν, ὑπὸ (i. e. διὰ) ποικιλόδρομυγγος αἰοδῆς... ξίνων δὲ (i. e. γὰρ) εὖ πρᾶσσόντων, ἰσολοὶ ἴσαναν ἀντίκα πρὸς τὴν ἀγγελίαν τὴν γλυκεῖαν... ἀλλὰ ὦ Κρόνου καὶ, ὅς ἔχεις Αἰτῆν ἵπον ἡμερόεσσαν ὀβρίμου ἱκατογκεφάλου Τυφῶνος, δέχου, Χαρίτων ἔκητι, τόνδε Κῶμον, χρονιώτατον φάος εὐρυσθενίων ἀρεῶν.

Ἰλατῆρ signifies, literally, driver; yet as to ride is a very frequent meaning given to ἱλαύνω, it was supposed that the derivative might participate in that signification: so in the fragment, Τί κάλιον ἀρχομένοισιν,—ἡ καταπανομένοισιν,—ἡ βαδύζυγόν τε Λατῶ—καὶ δοῶν ἱππων Ἰλατῆρας αἰῖσαι;

“What more noble can we sing, “whether beginning or ending, “than the deep-girt Latona and “the riders of the fleet coursers?” speaking of Castor and Pollux. —Hey. Pind. Carmm. vol. iii. p. 47.

From *καὶ* γὰρ τοἰσολοὶ must be read in parenthesis: as is generally the case after a long interposed sentence, the last word preceding the parenthesis is, with some slight alteration, repeated and preceded by ἀλλά: thus in the above strophe Ζεῦ is altered to ὦ Κρόνου καὶ: the use of the Latin *autem* is nearly the same. See Cic. de Officiis, i. 3. and the note of the Heu-singers on that passage.

Χαρίτων ἱκαρι. ἱκαρι, Doric for ἔκητι, is often used by Pindar for ἔνεκα. (N. iv. 36; N. viii. 81.) The

contests in a lay, accompanied by the many-toned lute——their hosts having fortunate success, straight at the sweet tidings rejoice the good——do thou, I say, son of Cronus, who holdest Aetna, windy burthen of the stark hundred-headed Typhon, do thou, for the Graces' sake, receive this jubilation of Olympic victory, ever-during lustre ANT. 1. 16. of worth widely potent ; for on Psaumis' car^b it advances.

Psaumis, who, crowned with Pisan olive, seeks to raise glory upon Camarina——May Jove be to his future prayers propitious : for I extol him as passing skilled to train the steed, joying in hospitality tendered to all, and with soul sincere inclined to peace, guardian of the weal.

With no guile will I stain my song : experience

Graces presided over the giving and returning of favours. Diod. Sic. l. 5. c. 78. (ταῖς Χάρισι——τὸ κατάρχειν ἐπεργεσίας καὶ πάλιν ἀμειβεσθαι ταῖς προσηκούσαις χάρισι τοὺς ἐπιούσαντας.) Psaumis being noted for his liberality, as appears v. 25, must have been under the especial protection of the Graces ; hence the poet invokes Jupiter to greet this hymn for the Graces' sake. (Gedik. Pind. Carmm. Sel. p. 182.) According to West and Welsted, the Oxford editors, *Χαρίων* *Ἰκαρι* signifies, for our friendships' sake. Ox. Pind. 48. Others take *χάρις* to mean, glory, as in many other passages of Pindar. Benedict makes it to allude to the humanity and piety of the conqueror. Bened. Πινδ. περ. 85. I have followed Gedike's explanation, as being, to me at least, the most satisfactory.

b 19. Before *ὄχιων* supply *ἰκί*. Or with Hermann construe *ἰκα* (*ὁ κῶμος*.) *Ψαύμος ὄχιων* (*κῶμος ὦν*.) Hey. Pind. Carmm. vol. iii. p. 388. The reader will observe that *κῶμος* is personified.

Er. 1.31. sure is the proof of mortals ;——*Experience* which from the taunts of the Lemnian dames freed Clymenus' son ; for when clad in brazen arms^c he had won the race, forth stepping for the wreath, thus to Hypsipyle he spake : “ Behold me ! in
“ fleetness *unconquered* ! the same *are* my arms
“ and heart. Oft among even youthful men do
“ silvery locks appear e'en ere the seemly time of
“ life.”^d

c 33—34. Construction : *νικῶν* (part. pres. for the aorist *νικήσας*, Bened. Πινδ. περ. p. 87.) δὲ (for γάρ) ἐν χαλκοῖς ἐντεσι (κατὰ) δρόμον, εἶπεν Ὑψικύβη, ἴων μετὰ (for πρὸς, as in O. i. 107. μετὰ τὸ ταχύποστομον ἔθνος) στέφανον.

d 42. According to the generality of interpreters, the history of Erginus is introduced to excuse the early whiteness of Psauis's hair; but it was probably brought forward by the poet merely to express that the fact proved the truth of his song, as in the case of Erginus the fact proved that hero to possess strength and valour superior even to the hale and youthful. Since few, if any, of the digressions, as they are called, of this poet are unconnected with the heroes of his song, we may fairly presume Er-

ginus to have been an ancestor of Psauis. If so, *χαλκῶν ἔκατι*, “ For the Graces' sake,” as I have translated it, would be peculiarly appropriate, since Erginus was king of Orchomenus, favourite dwelling (O. xiv.) of those goddesses. Gedik. Pind. Carmm. Sel. p. 184. There were two persons mentioned in antiquity as bearing the name Erginus. The one of Orchomenus, son to Clymenus ; the other a Milesian, son to Neptune. The latter of these is placed among the Argonauts by Apollonius, L. i. 186. by Orpheus and Hyginus : but Pindar, it appears, placed the former in the number of those valiant heroes, since Hypsipyle, queen of Lemnos, was contemporary with the Argonautic expedition.

THE FIFTH
OLYMPIC ODE,

INSCRIBED
TO THE SAME PSAUMIS

AS THE FOREGOING.

Conqueror in the Race of Mule Cars.

ARGUMENT.

The poet invokes Camarina to greet Psauimis' song of victory, blending therewith praise of the conqueror, 1—19. Praise of the hero continued, 20—39. The poet then pours forth a prayer to Jove to prosper Camarina and the remainder of Psauimis' life, 40—53. And ends with an exhortation to his hero to be contented.

[Date of the victory, Olymp. 82. 1. or A.C. 452.]

OLYMPIANS.

ODE V.

TO THE

SAME PSAUMIS AS THE FOREGOING,

Conqueror in the Race of Mule Cars.

STR. I. **DAUGHTER** of Ocean!^a do thou with gladsome heart receive *this* the sweet flower of lofty worth and of the wreathes *bestowed* in Olympia, and of the rapid-footed mule-car, boon of Psaumis; him

a Y—10. Camarina is invoked as one of the Oceanides. For the better intelligence of this Ode, it will be proper to give in this place some account of the city. Camarina was a town of Sicily, near to a lake of the same name; it was watered by the river Hipparis, v. 27. It suffered much from the fluctuations of fortune. It was founded by the Syracusans in the 45th Olympiad; (Thucyd. l. 1. c. 5. and Dodwel. Annal. Thucyd. p. 23.) in the 57th Olympiad it was razed by the same people; but rebuilt about sixty years afterwards by Hippocrates, king of Gela, (as

may be inferred from Herod. l. 7. c. 154.) But a short time elapsed before it was once more destroyed by Gelo, king of the Syracusans, who compelled the inhabitants to migrate to Syracuse.—(Herod. l. 7. 156.) In the fourth year of the 79th Olympiad, and consequently not long before Theron's victory, Camarina was rebuilt, for the third time, by the inhabitants of Gela (Diod. Sic. l. 11. c. 76. Dodwel. Annal. Thucyd. p. 45.) Camarina is therefore properly termed by the poet, v. 19, *νίκου ἔδραν*. Gedik. Pind. Carmm. Sel. p. 185.

who,^b amplifying thy peopled burgh, hath, O Camarina, during the most mighty feasts of the gods and the five-day contests in the race of chariots, and of mules, and of the single-reined courser, honoured the six twin-altars with offerings of kine: to thee conquering he hath wrought brilliant glory, and proclaimed Acron his sire, and thy new-dwelt site *his country*.

STR. 2. 20.

Forth come^c of Oenomaus' and Pelops' lovely dwelling, he hymns thy chaste grove, O Pallas, thou protectress of cities, and Oanus' stream, and the lake fast by, and the sacred bed, whereby Hipparis laves

b 8—16. Construction: δε (i. e. Ψαῦμις,) (ὧ) Καμαρίνα, ἀέξων τὴν σὴν λαοτρόφον πόλιν (ἐν) ἑορταῖς μεγίσταις θεῶν, ἀΐδων τε πεμπταμέροις ἀμύλλαις, ἵπποις, ἡμιόνοις τε, μοναμπυκίᾳ τε, ἐγέραρεν ἕξ διδύμους βωμοὺς ὑπὸ βουθυσίου. The more usual translation is: "Who exalting, O Camarina, during the mighty feasts of the gods and the penthameral wagers of the games, thy city, fosterer of good store of people, in the race of horses yoked four abreast, and of mules and of the single-harnessed steed, hath honoured O-lympia's six double altars with holocausts of oxen." Which translation supposes Psauimis to have won three prizes at the games: hence by the Scholiast, γίγπαπται δ' ἐκινώσιος τῷ ἀντὶ Ψαύμιδι, νικήσαντι κίλητι, ἀπήννη, καὶ τερπώφ. Hey. Pind. Carmin. vol. ii. 371.

Gedike joins θεῶν to βωμοῖς. Gedike. Pind. Carmin. Sel. p. 185.—The six double altars, alluded to above, were dedicated by Hercules to—I. Jove, Neptune; II. Juno, Minerva; III. Mercury, Apollo; IV. Graces, Bacchus; V. Diana, Alpheus; VI. Saturn, Rhea. All these were wont to be strewed with victims by the Olympic victors.

c 20—23. Construction: ἴσων δὲ παρὰ σταδμῶν ἐνθάπτεν Οἰνομάου καὶ Πέλοπος, &c. Oenomaus, and after him Pelops, was king of Elis; so that by this periphrasis the poet means no more than that Psauimis being returned from Elis, &c. West's Trans. of Pindar: Oxford, 1810. p. 260. Σταδμὸς is always used by Pindar in the sense of domicilium, domus. Ol. x. 110. Pyth. iv. 136. Isth. vii. 66.

the town: swiftly too has he united^d a tall forest of firm buildings, from poverty raising to splendour this race of citizens——.

Ever in noble ventures do toil and wealth strive against works veiled in danger. But the successful are held e'en by their fellow-countrymen to be wise——.

STR. 8. 39. High-enclouded saviour Jove, who dwellest on the Cronian hill, who honorest the wide-rolling Alpheus and the hallowed Idan cave !^e I come thy suppliant, warbling in Lydian reeds, beseeching thee to adorn this city with noble manliness.—*May Jove vouchsafe*^f too a kindly old age to conduct thee, Olympic victor, delighter in Neptunian steeds, Psaumis, to death, thy sons surrounding thee.

Whoso possesses^g healthful fortune, expending

d 29. πολλὰ τε for ἐπολλὰ τε (ὁ Ψαῦμος.) The nominative of πολλὰ is taken by some to be "ἱππῆρις" thus the translation would be, "by which Hipparris laven the city, (σπῶντον for δῆμον, and that for "πόλιν,) and (floating down the "timber and other materials,) "unites," &c. The aptness of the comparison of a city to a forest needs not to be pointed out to the reader.

e 42. Ἰδαίων τε σιμὸν ἄντρον

the cave of Mount Ida, in Crete, where Jupiter was educated.

f 48—53. Construction: εἰς (αἰρήσων τὸν Δία, ὥστε) γῆρας εἰς θυμὸν φέρειν σε, Ψαῦμι Ὀλυμπιονικῆς, ἐπιτεταμένον Πρσιδαίνειος ἱπποῖς, ἐς τὴν τελευτήν (τοῦ βίου σου,) ὡς (σοι) παρασταμένον.—Hermann joins εἰς θυμὸν τελευτήν. Hey. Pind. Carmin. vol. iii. p. 200.

g 54—57. Literally: "If any "one irrigates healthful fortune, "with his treasures benefitting his

his treasures in generous deeds, and thereto adds fair renown, let him covet not to become a god.

"friends, (or, according to Damm, "abounding in wealth,") and there-
"to having added glory, let him
"not covet to become a god."—
"Ἀρδεῖν, thus, seems to be a metaphorical expression for amplify, increase, αἰετέω, and taken from the horticulture of southern lands, of which irrigation constitutes the principal part: now αἰετέω is often used by the poets for ἔχειν, φέρειν, with a certain idea of amplification as among the Romans, alere, fovere. ὕψις, like the English healthful, may signify firm, stable, the characteristic of wealth ob-

tained by fair and honourable means. Hey. Pind. Carmin. vol. i. p. 64.

Gedike proposes to read ἀρτεῖ per Synizesin: "Whoso drinks of bliss
"healthful, i. e. unintoxicating," &c. A metaphor somewhat analogical to the καταπίψαι μέγαν δαβον. O. i. v. 88. Gedik. Pind. Carmin. Sel. p. 186.

Pindar uses the word ἑχαρτεῖν only in one passage, besides that now before us, and then in the sense of benefacere, φίλοις ἑχαρτεῖν. Nem. i. 47.



THE SIXTH
OLYMPIC ODE,
INSCRIBED
TO AGESIAS OF SYRACUSE,

Conqueror in the Chariot drawn by Mules.

ARGUMENT.

The poet, after comparing the opening of his Ode to the beautiful portico of a palace, built by a skilful architect, celebrates Agesias on account of his Olympic victory, his being guardian of the altar of Jupiter, and his ancestors having colonized Syracuse, 1—14. From these circumstances he is compared to Amphiaraus, 15—37. The poet then speaks of Agesias's ancestors, 38—45. And thereby introduces a long digression on Pitane, Evadne, and Iamus, 46—122. The poet then returns to Agesias, and declares himself, in some measure, of the same country; and exhorts Aeneas, the leader of the chorus, to exert himself, directing him to celebrate Syracuse, Ortygia, and Hiero, 123—165. He congratulates Agesias on having two countries, and concludes with a prayer to Neptune.

[Date of the victory, during Hiero's reign, Olymp. 76. (A.C. 476.)
77 or 78.]

OLYMPIANS.

ODE VI.

TO AGESIAS OF SYRACUSE,

Conqueror in the Chariot drawn by Mules.

STB. 1. **AS** when^a we contrive a stately mansion, supporting on golden pillars the well-built portal of the edifice, we will construct *the hymn*: for opening the work behoves to raise a front far sparkling.——Were^b there now one victor in Olympia, priest at Pisan Jove's prophetic shrine, and

a 1—5. Construction: ὃς δὲ δρε (πηγνόμεν) θεῶν μὲν, ἐποσῆσαντες χρυσίας κίονας ἐτέλει χεῖρ προδύρω δαλάμον, πῆξομεν (ἔμνον.) χρηὶ δὲ (for γὰρ) ἀρχομένους ἔργον θεῖναι πρόσωπον τηλαυγές.

b 5—14. εἰ δὲ (for οὐδ') ἀγ μὴν (τις) Ὀλυμπιονίκης, ταμίης τε βωμῆς μαντείης Διὸς ἐν Πίση, συνουσιόσθης τε αὖν ἑλπεσὶν Συρακοσίων πᾶσα δὲ ἔμνον φύγοι ἐπιτέρας (pro τῇ ἐμνῇ μὴ ἐπιτέρας) κείνος ἀνὴρ, ἐν αὐδαῖς ἡμεραίς δοτῶν ἀφθόνων (i. e. ἀποδομένος ἐπ' ἀφθονίᾳ) ἵσταται γὰρ Σωστράτου υἱὸς ἔχων δαιμόνιον πόδα ἐν τούτῳ πεδῶν Agesias was Olympic victor, and as descended from Iamus, claimed the right of

sacrificing at the altar of Jove in Olympia; his ancestors also had assisted in the foundation of Syracuse. Hey. Pind. Carmin. vol. i. p. 65; vol. iii. p. 285. Vv. 12, 14, express metaphorically that the foregoing attributes apply to Agesias, who was son to Sostratus.

The Scholiast says, that, the hero's being hymned by his unenvious countrymen, is brought forward by the poet in his honour, since citizens are, from nature, inclined to envy each other. Hey. Pind. Carmin. vol. ii. p. 284. It was probably a similar reason that introduced the emphatic *kai* before πολίταις in the preceding Ode, v. 87.

famed Syracuse's joint colonizer, what strains could disdain such a hero, *celebrated* even in the lovely songs of his unenvious citizens? Let Sos- ANT. 1. 12.
tratus' son know that within this shoe stands his blissful foot——.

Deeds* void of danger are honoured, neither when done among men, *on the dry land*, nor aboard the hollow ships: whereas, if aught gallant be achieved with toil, many are they who record it——.

Agesias!^d for thee is the praise at hand, which, of yore, Adrastus, in justice, forth poured from his tongue, *to the honour* of the augur Amphiarus, Oecleus' son, what time the earth had engulfed him and his noble coursers. For now,^e EP. 1. 23.
that, before Thebes, the dead of the seven pyres had been consumed, Talaus' son spoke a speech the like of this: "I bewail the eye of mine army,

c 14—15. So Hesiod (Opp. et D. 287)— and Amphiarus; and Nem. ix. 87.

Τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προ-
παροῖσιν ἰθὺσαν.

e 23—25. Construction: (τῶν)

νεκρῶν δὲ (for γάρ) (τῶν) ἐπὶ πυ-
ρῶν τελεσθόντων ἐν Θήβαις, Τα-
λαϊονίδης εἶπε τοιοῦτόν τι ἔπος—

d 18—22. Construction: (ὦ)
Ἀγχοῖα, τὴν (i. e. σοὶ) δὲ ἱοιμός
(ἱστῶν) αἶνος, ὅν ποτε Ἀδραστος
ἐπ' ἐτάρω ἀπὸ γλώσσης ἐν δίκῃ ἐς
μάντιν Ἀμφιάραον Οἰκλείδην, ἐπεὶ
γῇ κατέμαρψεν αὐτόν τῷ νιν καὶ
ἱπποῦς φαιδίμας. See in Lemp.
Class. Dict. the history of Adrastus

Otherwise, according to S. V.;
ἐπὶ πυρῶν νεκρῶν τελεσθόν-
των, "For now that the se-
ven funeral pyres were heaped
up," &c. regarding τελεσθόντων
as placed for τελεσθεισῶν, predi-
cated of the feminine plural πυρῶν.

“ a goodly soothsayer, and valiant to engage with
 “ the lance.” Such^f too now befits the Syracusan
 man, lord of *my* choral song. Tho’ no lover of
 strife, nor one overmuch inclined to wrangle, yet
 vouching the mighty oath, I will publicly testify
 of him the same ; and the sweet-toned Muses
 shall favour me——.

STR. 2. 37. Yoke for me now, O Phintis,^g the vigour of
 the mules, to the end that anon^h we may guide
 the car onwards o’er the plane path, so may I
 reach e’en to the stockⁱ of heroes : for more than all
 others do these know to lead that way, now that
 in Olympia they have won the wreaths ; to them
 therefore behoves to ope the gates of song——.

f 29—36. Construction : τὸ (in-
 stead of δ, and that for τὸ πρὸς
 Ἀμφιάρεων ῥηθὲν) παρέσσι νῦν καὶ
 Συρακονσίῳ ἀνδρὶ δεσπότη κώμου,
 (i. e. τῷ Ἀγησίῳ.) (ἐγὼ) οὖν οὐ φι-
 λόνεικος, οὔτε δύσερις τις ἄγαν ὦν,
 καὶ ὁμόσας μέγαν ὕρκον, μαρτυρήσω
 γε σαφῶς οἱ (i. e. τῷ Ἀγησίῳ) τοῦτο
 (τὸ ἔπος, δ καὶ ἐπὶ τοῦ Ἀμφιαράου
 λέγεται.) μελίφθογγοι δὲ Μοῦσαι
 ἐπιτρέψουσίν (μοι τοῦτο.)

g 37. Phintis, the charioteer’s
 name. One of the Scholiasts takes
 φίντις to be a Dorism for φιλτις for
 φίλαται supposing the poet here,
 as in very many other passages, to
 apostrophize his own genius. Hey.
 Pind. Carmin. i. p. 70. V. L. Ca-
 ninus in his Greek Grammar says,
 that the Doric diminutive φίντις

is derived from φίλατος.—ἀλλὰ
 Ζεῦξον the Greek poets often place
 ἀλλὰ immediately after the invoca-
 tion. Ox. Pind. p. 62. The sense
 of the following passage seems to
 be : “ I will make use of this mule-
 “ victory to publish the praises of
 “ Agesias’ race ; and let Pitane,
 “ where Iamus was born, be the
 “ theme of my song.” Beck. Pind.
 Carmin. i. 397.

h 39. ᾗ τάχος for ᾗ τάχος “quam
 celerrime :” this I have translated
 by “anon” in the second part of
 the sentence ; it might have been
 joined to the former, “Quickly
 “now, O Phintis,” &c.

i 40. πρὸς γένος ἀνδρῶν, i. e.
 πρὸς τὸ γένος τῶν προγόνων τοῦ
 Ἀγησίου.

To-day by times must we fare to Pitane on Eurotas' bed ; *Pitane*, who, after conversing with ANT. 2. 48. Neptune, son of Saturn, is related to have borne Evadne, maiden of the violet-tresses : but within her bosom she held concealed the virgin throes,^k and in the teeming month,^l forth sending her handmaids, bade them give to educate the infant unto Elatus' hero^m son, him who swayed in Phasane the Arcadian men, and was allotted to dwell on Alpheus.

There nurtured *the maid* first, beneath Apollo, tasted of sweet love ; but from Aegyptusⁿ she hid EP. 2. 59. not the full time that she bore the godly effluence. He then with acute prudence, compressing^o in his mind wrath unspeakable, departing, sped to Pytho, there to advise touching such insufferable calamity.

Meanwhile the damsel, under the swart bushes

k 51. παρθερίαν ὥδινα, " virgin throes." Those secretly produced by reputed virgins are called παρθένιοι παῖδες: so Homer (Il. π'. 179) Τῆς δ' ἐτέρης Εὐδωρος ἀρήϊος ἤγε μόνευε — Παρθένιος. Hey. Pind. Carmm. ii. 292.

l 52. κυρίῳ δ' ἐν μηνί (supply τοῦ τέλειν,) which, for want of better terms, I am compelled to translate, " In the teeming month." It signifies rather, " in the month fixed and determined for her delivery." The same sense applies to

κέρως. Pyth. ix. 80.

m 53. This son of Elatus, who undertook the care of the forlorn Evadne, was named Aegyptus. v. 59.

n 59—60. Construction: (Εὐάδ-νη) κλειπτούσα (metaph. for κρύπτουσα, i. e. ἔχουσα) θεοῦ γόνον οὐκ ἔλαθε Αἴπυτον ἐν παντὶ χρόνῳ.

o 61—65. ἀλλὰ ὁ μὲν (Αἴπυτος γινός,) πείσας ἐν θυμῷ χόλον οὐ φαρὸν (σὺν) ὀξεῖά μελέτη, ἰὼν Πυθωνάδε, ὥχιστο μαντευσόμενος περ (ἐνεκα) ταύτης ἀτλάτου πάθης. ἢ δὲ (Εὐάδην) &c.

deposing her zone inwove with purple, and her silver urn, forth brought a godly-minded boy : while to her assistance Phoebus of the golden hair invoked gentle Lucina^p and the weird sisters :
 STR. 3. 73. straight, in easy birth,^q forth from the womb, issued to light Iamus. Racked^r with grief, she left *the babe* on the earth ; while, obedient to the gods' behests, two azure-eyed dragons^s tended *the forlorn boy*, and fed him with the bees' invigorating produce.

The king now came guiding the car from craggy Pytho, and of all his household inquired for the boy Evadne bore, for he vouched he was begot of

p 72. συμπαρίστασθαι τε. The particle τε is joined to the verb, although serving to conjoin two substantives, Ἐλευθῶ and Μοίρας. So Horace in Carm. Saec. Ut cantus referatque ludos, for ut cantus ludosque referat. Ox. Pind. p. 64.

q 73. The reader may consult with some advantage, as far as the explanation of the text is concerned, Benedict's note on this passage, which I shall not quote, as I think proper to sacrifice clearness to decency. Ben. Πινδ. περ. p. 106.

r 75. κνιζομένη, i. e. λυπούμενη, in an agony of grief at the loss of her virtue, she left the child, neglecting to fulfil the duties of mother. Ben. Πινδ. περ. p. 106.

s 76—80. Construction : δύο δὲ γλαυκῶπες ὄραοντες, (ὡς) βουλαῖς Δαϊμόνων ἐχόμενοι, ἐρέψαντο αὐτὸν ὡς ἀμμοφῇ μελισσῶν, i. e.

δὲ μάλιστα) 'Ιδὲ from ἰήμι, signifies etymologically what is thrown forth : hence it is used to mean shaft, poison, &c. (Damm. Lex. Graec. 943.) The saccharine matter of flowers is, after due concoction in the body of the fly, thrown forth into the comb : ἀμμοφῆς signifies literally, harmless, blameless. Pauw takes ὡς in its general sense of poison, which was rendered by the all-powerful gods (δαϊμόνων βουλαῖς) harmless and nutritive, (ἀμμοφῆς,) and therefore might be compared to honey, hence (ὡς μελισσῶν.) For if thereby honey itself be understood, bees would have fed the boy rather than dragons. In spite of Pauw's remarks, one does not easily conceive how an infant can be fed with poison. Pauw Nott. in Pind. 40. Beck. Pind. Carmm. 398.

Phoebus, and would to those on earth be a prophet pre-eminent above all mortals ; neither would his lineage ere be broke. Thus in truth did he advise : but they averred they had neither heard nor seen *the infant*, now five days born ; but he was hid among the rushes, and in a brake impervious, his tender frame bedewed with the violets' yellow and purple rays ; and thence' his mother bade him bear to all eternity that deathless name. ANT. 3. 84. Ep. 3. 95.

He what time he had culled the fruit of sweet golden-crowned youth, in night descending to mid Alphæus, invoked, under the vault of heaven, Neptune his progenitor, widely potent, and the guardian archer of Delos, founded by the gods, entreating for himself some public honour." Anon his sire's veracious voice responded and bespake him : " Arise,¹ my son, follow my voice, and let us

t 98. Construction: καὶ (διὰ) τὸ (for δ i. e. διὰ τὸ τοῖς τοῖς προσεζέσθαι) μήτηρ καταράμενοι αὐτὸν καλεῖσθαι τοῦτο ὄνομα ἀθάνατον σέμπαντι χρόνῳ This name was Iamos, from the Greek ἰον, a violet. Hey. Pind. Carmm. ii. 399.

u 102. λαοτρόφον τιμῆν, "an honour that cherishes, benefits, prospers, the people." Some read λαότροφον τιμάν, "an honour "prospered by the people:" which last epithet is certainly not so well adapted as the former to Iamus' future dignity, that of Jove's Hie-

rarch. Hey. Pind. Carmm. i. p. 75, V. L. In the following line, ἐξ κεφαλῆ (for κεφαλῇ) is a periphrasis of ἰαννῶ.

x 107—108. Construction: ἔρσου, (ὦ) τέκνον, δεῦρο (ἵνεκα) τοῦ ἱμην (for εἶναι) ἐς (τὴν ἰσομένην) πάγκοιτον χώραν, φήμης (ἱμῆς) ὄκισθεν. Literally, "Arise, O "son, hither come, that thou mayest go, following my voice to the "spot, common to all ; i. e. here "after common to all ;" since all were admitted to contend in the Olympian list.

" wend to the land which future days shall see
 " common to all."

STR. 4.109. Then they won their way to lofty Cronus' tall cliff; there the god yielded' unto him the twofold treasure of prophecy; first to hear then the voice of omens unconscious of falsehood; and next when coming to Olympia the daring Hercules, noble scion of the Alcides, founded his father's thronged feast and the mighty law of contests, then did Apollo bid his son to rear fast by Jove's high altar the prophetic fane.—From those days thrice famed thro' Greece is the race of Iamus' sons; and with glory followed also bliss.

ANT. 4.
120.

Now they who worship virtue, obtain the path of brilliant fame.—The deed proves the man.—

γ 111—119. Construction: "Ενθα οἱ ὤπασε θεσαυρὸν διδύμον μαντοσύνης" τότε μὲν ἀκούειν φωνῆν (ὁρνέων, or τῶν θεῶν,) ἀγνωστον ψευδίσιν· εὐτε ἂν δὲ Ἡρακλῆς θρασυμήχανος, σεμνὸν θάλας ἄλκαϊδῶν, ἐλθὼν (εἰς Ὀλυμπίαν,) κρίσῃ ἑορτήν τε πλειστόμβροτον πατρὸς τε, τεθρόν τε μέγιστον ἀέθλων, τότε αὖ ἐκίλευσεν (Ἴαμον) θίσσαι χρηστήριον ἐπὶ βωμῷ ἀποράτῃ Ζηνός. One of the Scholiasts remarks, that the τε after πατρὸς is not, as some suppose, an expletive, but is placed by the poet to express that the temple of Saturn, whence the hill was called Cronian, existed there before; or that

the feast was of Jove and the eleven other gods. Hey. Pind. Carmm. ii. 304. The signification of the above sentence seems to be, that Iamus received instantly the gift of divination by augury; and again, when Hercules founded the Olympic games, he was endowed with the power of prophesying by means of the sacrifices. The Scholiast informs us, that the Iamidae, or prophetic descendants of this son of Apollo, were wont to cast the skins of the victims into the fire, and so to foretel probably the event of the combat to the contending athletes, as we may infer from Ol. viii.

Albeit the scorn of the envious o'erhangs them,
on whom, first doubling *with their steeds* the
twelfth cirque, honored victory has ere shed a
glorious form——.

But if in truth dwelling beneath Cyllene's brow EP. 4.131.
thy maternal grandsires, O Agesias, have, in pious
mood, oft with frequent sacrifice, suppliant, pre-
sented the herald of the gods, Mercury, who
sways Olympia's list and the lot of conflicts, and
who honours manful Arcadia : *if so*, he it is, son
of Sostratus, with his loud-pealing sire, that effects
thy good fortune.

On my tongue^z methinks I have a sharp whet-
stone, which attracts me nothing loath to the
flute's sweet-flowing breath.

The Stymphalian fair-blooming Metope is my
grandam, she who brought forth Thebes the tamer STR. 5.
145.
of steeds, Thebes, whose lovely water I drink, weav-
ing for gallant heroes the varied hymn.—Urge
now thy compeers, O Aeneas,^a first to resound Par-

^z 140—143. Construction : *ἔχω ἐπὶ γλώσσῃ τινα δόξαν ἀκόνης λιγυρᾶς, ἣ προσέλκει με ἐθέλοντα καλλίφρονας πνοαῖς (ὀργάνων).* Where *ἔχω δόξαν τινα ἀκόνης ἐπὶ γλώττῃ* is poetic for *ἀκόνῃ δοκεῖ μοι εἶναι ἐπὶ τῇ γλώττῃ*, according to Hey. Pind. Carmm. i. 79.

^a 149. Aeneas, according to the Scholiast, was the *χοροδιδάσκαλος*, whom Pindar, through the weakness of his own voice, was obliged to employ to recite his hymns. This person seems to have shared with the poet the misfortune of Boeotian birth. The adage (*Βοιω-*

ANT. 5.
156.

thenian Juno ; next to shew whether in very truth we eschew the olden taunt—Hog of Boeotia—for thou art the upright minister, the scytale^b of the fair-haired Muses, dulcet cup of goodly-sounding strains.—Bid them too be mindful of Syracuse and Ortygia, ruling which with blameless sceptre *and* perpending honest deeds, Hiero honours the purple-footed Ceres, and the feast of her daughter, drawn by milk-white steeds and the might of Aetnean Jove : him the sweet-toned lyres and songs do know.—May time onwards rolling

ria δc,) alluded to in the 153rd line, originated in the similarity between the ancient name of the Boeotians, *Yavres, and the term *Yc, a hog. Hey. Pind. Carmm. ii. 310.—Ἦν δ' εἰς ἑαυτὸν Βοιωτῶν ἐβνός ἐνερων. Frag. of Pindar from Strabo. Hey. Pind. Carmm. iii. 69.

Herman, who supposes this hymn to have been sent to Stymphalus, and not to Syracuse, as is the general opinion, does not agree with the Scholiast in regarding this Aeneas as a chorodidascalus, but supposes that he was some relation and host of Agesias in Stymphalus, to whom this hymn was sent, therewith to greet the Olympic victor. This conjecture is strengthened by the poet's using the expression λείποντα (line 169,) not λυπόντα thereby giving us to understand that Agesias was about to return to Syracuse, not that he had returned. Hey. Pind. Carmm. iii. 294.

b 154. σκυτάλη, properly a staff; when the Lacedæmonians sent a general to some distant province, they were wont to provide him with a cylindrical staff, the counterpart of which they kept themselves. If they wished to transmit any orders, they wrapt, spiral-form, a leather thong on the staff they had in their own possession, and thereon wrote the despatch : unrolled, the letters and words were so broken, that it was impossible to decypher their meaning : but when received by the general, and wrapt around his own corresponding staff, the sentence became again legible. Pindar therefore calls Aeneas the Scytale of the Muses : thereby insinuating that he was the herald of their words unto others. Hey. Pind. Carmm. ii. 312. See Hobbes' observation on the scytale, Trans. of Thucyd. Oxford, 1823, b. i. ch. 121, p. 48.

ne'er destroy his bliss, but may he with lovely amity greet Agesias' choral hymn, who, from home to home,^c comes forth from Stymphalus' Ep. 5. 167. walls, quitting fleecy Arcadia's mother— Be-
 hoveful^d to the mariner are two anchors to cast from the rapid ship in the stormy night. Propitious, may god send glorious the lot of these and of those—. Sovereign master of the deep, spouse of Amphitrite, with the golden distaff, do thou give a smooth voyage free from cares—do thou also prosper the sweet flower of *my* hymns.

c 167. οἰκοθεν οἰκαδε. That is to say, leaving one of his homes, Stymphalus, since by his mother he was an Arcadian; and going to his other home, Syracuse. Hey. Pind. Carmm. ii. 317. A similar Latin expression, *ex domo in domum*, occurs in the *Life of Atticus*, by C. Nepos. Oxford, 1815, p. 71.

d 170—180. Construction: ἀγα-
 θαι δὲ πύλονται δύο ἄγκυραι, (ὥστε)
 ἀπεσκήψθαι θοᾶς ἐκ νηὸς ἐν χειμε-
 ρίᾳ νυκτί· (εἴθε) θεὸς φιλῶν παρέχοι

αἰσαν κλυτὴν τῶνδε (i. e. τῶν Ἀρ-
 κάδων) ἐκείνων τε (i. e. τῶν Συρα-
 κουσιῶν.) (σύ) δὲ (ῶ) δίσποτῃ πον-
 τόμεδον, πόσις χρυσηλακάτου Ἀμ-
 φιτρίτης, δίδου (ῥῶ Ἀγησίᾳ) ἐτάδην
 πλοῦν, καμάτων ἐκτός ἐντα, αἴξε δὲ
 εὐτερπὲς ἀνθος ἱμῶν ὕμνων. The
 idea contained in the first sentence
 is the same as that of Propert. lib.
 ii. ad Demoph. Nam melius duo
 defendunt retinacula navem. Ox.
 Pind. 71.



THE SEVENTH

OLYMPIC ODE,

INSCRIBED

TO DIAGORAS OF RHODES,

Conqueror in the Caestus.

ARGUMENT.

The poet begins this noble song of triumph with a simile, by which he endeavours to shew his great esteem for those who obtain the victory in the Olympic and other games, 1—20. And seeing the great actions of Diagoras, takes up the resolution of celebrating him, the isle of Rhodes, his country, and his father Damagetus, 20—35. Damagetus, and consequently Diagoras, being descended from Tlepolemus, who led over a colony of Grecians from Argos to Rhodes, where he settled, and obtained dominion of that island, 35—60. Hence a long digression to the history of that island, where Tlepolemus received divine honours, 60—146. The victories of Diagoras are then recounted, and a prayer offered for his prosperity.

[Date of the victory, according to the Scholiast, Ol. 79. 1. or A.C. 464.]

OLYMPIANS.

ODE VII.

TO DIAGORAS OF RHODES,

Conqueror in the Caestus.

- STR. 1. **AS*** when a father with his wealthy hand taking the prime of stores and glory of the feast, a beaker of massy gold, mantling with the vine dew, then drinking to the youthful bridegroom and honouring his kindred, gives it him to bear from home to home, and thus, amid bystanding friends, ANT. 2. 12. makes him envied his connubial league. So, dealing to winning heroes the flowing nectar, boon of the Muses, sweet fruit of genius, I also gladden the victors in Olympia and in Pytho.

a 1—11. Construction : *ὥσει* many, the passage must be translated and construed as follows:—
τις ἔλθων ἀπὸ χαρὸς ἀφνειᾶς (for *σὸν χειρὶ ἀφνειᾷ*) *φιάλην πάγχρυσον, κορυφήν κτεάνων, συμποσίου* “As when a father in his wealthy hand grasping the prime of treasures, a goblet of gold, sparkling
τε χάριν, καχλάζουσιν ἔνδον θρόσση ἀμπέλου, δωρήσεται (ταύτην) νεανία γαμβρῷ (φέρειν) οἰκοδεν (i. e. “inwardly with the dew of the grape, then drinking therefrom, and honouring his kindred, and
ἀπὸ τῶν οἰκῶν τοῦ πενθεροῦ) οἰκαδε (i. e. *ἐς τὰ αὐτοῦ οἰκήματα*), “the grace of the feast, gives it to
προπίνων (ἀπὸ ταυτῆς,) τιμήσας τε “the young bridegrooms, from home
εἰδος ἔδν, ἐν (τοῦτῳ) δὲ ἔθηκε μιν “to bear to home, and amid surrounding friends, makes him en-
ζηλωτῶν (ἐνεκα) ὁμόφρονος εὐνῆς, “vied his connubial league;” literally, *bed*. *κᾶδος* the Scholiast explains by *συγγίνεαν*.
φίλων παρόντων the latter part may also be construed: *ἐνέθηκε δὲ μιν ἐξηλωτῶν, &c.* According to

And happy the man whom goodly renown doth compass—now on this, anon on that, doth exalting poesy glance, with the sweet-toned harp and the sounding wind instruments——. - And now EP. 1. 23. accompanied by both,^b I come caroling Diagoras, and Rhodos, ocean nymph, child of Venus and the Sun, so may I laud both the gallant giant hero, that, on Alpheus and Castalia, hath crowned his forelock (*lit.* himself) with the guerdon of combat, and his sire Damagetus, beloved of Justice, who, with an Argive host, inhabit the isle of three cities, fast by wide-famed Asia's prow——. Of these,^c Hercules' mighty progeny, I will seek, STR. 2. 36.

b 23—35. Construction: *καὶ νῦν κατέβαν* (for *νῦν δὲ ἔρχομαι*) *ἔρπον ὑπὸ* (for *μετὰ*) *ἀμφοτέρων* (i. e. *μετὰ αὐτῶν καὶ λύρας*) *σὺν Διαγόρῃ* 'Ρόδον *νύμφην, τὴν ποντίαν παῖδα Ἀφροδίτης Ἑλίου τε, ἔφρα αἰνίσω εὐθυμάχην πελώριον ἄνδρα, στεφανωσάμενον ἄποινα πηγμῆς παρὰ Ἀλφειῷ καὶ παρὰ Κασταλίῃ, κατέρα τε Δαμάγητον ἄδόντα* (pleasing to) *Δίῳ, ναίοντασ' ἐν αἰχμῇ Ἀργείῃ τρίπολιν νῆσον πέλας* (κατὰ τοῦ) *ἑμβόλου εὐρυχόρου Αἰτίας*. Heyne takes *στεφανωσάμενον* to be in the middle voice; others in the passive, construing, *ἔφρα αἰνίσω, (ἵς) ἄποινα πηγμῆς, εὐθυμάχην πελώριον ἄνδρα στεφανωσάμενον παρὰ Ἀλφειῷ, &c.* "So that, as a reward for his pugilistic victory, "I may extol the huge gallant "here crowned on Alpheus," &c. *ἑμβόλω* (Dor. for *ἑμβόλου*) in the 35th line is supposed to allude to Peræa, a part of Caria, opposite

to Rhodes; the appellation being taken from the shape of the jutting headland. According to the Scholiast, the expression is allusive to a sacred spot near Arycanda, in Lycia, projecting like a ship in the sea, and hence first called *ἑμβολος*, and afterwards, by the same reason, *τρίηρης*. Hey. Pind. Carmin. ii. 325. Some take *ἑμβόλω* to be a proper name. Wakefield interprets *εὐθυμάχην* by *legitimum pugnatorem*.

c 36—40. Construction: *τοῖσιν* (for *οἷς*), *Ἡρακλῆος εὐρυσθενεῖ γέννη, ἑλλήσω ἀγγέλλων διορθῶσαι λόγον ἑνὸν ἐξ ἀρχῆς ἀπὸ Τλεπολέμου. (κατὰ) μὲν γὰρ τὸ (μῦθος) τὸ πατρόθεν* (i. e. *ἀπὸ τοῦ πατρὸς*) *εὐχονταί (εἶναι) ἰς Δίῳ* (κατὰ) *δὲ τὸ μητρόθεν* (i. e. *ἀπὸ τῆς μητρὸς*) *Ἀστυδαμείας, Ἀρυντορίδαι (εἶναι)* Tlepolemus, the Rhodian patriarch, was born of Hercules and Astydameia; now Hercules was begot

blazoning, to rear a praise common to the whole nation, from the first, *c'en* from Tlepolemus: for by the father they boast descent of Jove, while by the mother, Astydameia, they are Amyntor-born——.

But o'er the souls of mortals impend errors numberless, and hard is it^d to find the bliss of the present day endure to man until the close of life:

ANT. 2. 47. for the peopler of this land, stirred of yore by anger, and with the staff of hard olive smiting, in Tirynthus slew Alcmena's bastard-brother, forth coming of Midea's palace;—but the perturbations of the soul make e'en the sage to stray——.

Wending now to the god, he inquired the oracle: the golden-haired, from his redolent cell, bade
EP. 2. 58. him stem the course of ships from Lerna's shore to the sea-girt mead, where erst the mighty sovereign of the gods bathed the city in snows of gold, what day, by Vulcan's craft and brass-tempered adze, from forth her father's topmost skull leap-

by Jupiter; Astydameia by Amyntor. Hey. Pind. Carmm. ii. 527. S. R.

d 46—54. Construction: τοῦτο δὲ ἀμήχανον (ἴσθιν) εἶδέν, (ᾧσε καίνο) φέρονται, ὅτι νῦν (τυγχάνει,) καὶ ἐν τελευτῇ ἀνδρὶ τυχεῖν.— (Hey. Pind. Carmm. i. 39. V. L.) καὶ γὰρ (Τληπόλεμος,) οἰκιστὴρ τῆσδε χθονός (i. e. τῆς Ῥόδου,) χολωθείς ποτε ἔκτανε ἐν Τίρυνθι Αἰκύμνιον, νόθον κασίγητον Ἀλκμήνας, ἰλθόντα ἐκ θαλάμων Μιδέας, θένων (αὐτὸν) σκήπτρῳ σκληρᾷ ἰλαίας.—

Alcmena was the child of Electryon, by his wife Lysidice, daughter of Pelops: Licymnius was son to the same Electryon, by his concubine Midea. Hey. Pind. Carmm. ii. 329. S. R. The cause of Tlepolemus' committing this murder is told by authors differently from Pindar: see Lemp. Class. Dict. LICYMNIUS. θάλαμος is by some taken here to signify couch, cubile. Pauw Notae in Pind. 48.

ing, Pallas shouted to arms* with loud din : before her shuddered Heaven and mother Earth.

Erewhile^e had Hyperion's godly offspring, au-^{STR. 3.71.}thor of light to mortals, warned his beloved sons thenceforth to watch that which he enjoined, so might they first rear to the goddess a sightly altar, and offering holy sacrifice, gladden the souls of the father and the damsel, dread heaver of the javelin——. Attendance^f to the prudent sheds, in men, courage and blitheness : yet, of a truth, un-^{ANT. 3.82.}marked, doth oblivion's cloud supervene and wrest from the mind the straight path of duty——. Wit-

e 69. *ὑπερμήκης*, valde longe se extendens, O. 7. 69. *ὑπερμάκει βοᾶ*, clamore ingenti. Dam. Lex. p. 1454.—*ἀλαλάζω*, from *ἀλαλά* or *ἀλαλή*, (Nem. 3. 103.) the cry of onset in battle, and of Bacchanalian enthusiasm, answering to the hurra of English soldiers and drinkers. See Hutchinsson's note on the words *καὶ ἅμα ἐφθίγξαντο πάντες*, &c. Cyri Anab. i. 8. 13. and *καὶ ἀλαλάξαντες οἱ Ἕλληνες ἔεντο εἰς τοὺς ἀνδρώπους*. iv. 2. 5.

f 70. *τότε*, then, i. e. when Jupiter was about to be delivered of the burthen in his skull. Hey. Pind. Carmm. ii. 332; S. V. This word I have, on account of the *μέλλον* following in the 73d line, taken the liberty to render "erewhile."

74. *χρῆος* may be taken for *χρημα*, *res*, or for *id quod injungitur*. Hey. Pind. Carmm. i. 92. N.

75. Of necessity the goddess

was to dwell among those who first offered sacrifice to her. Hey. Pind. Carmm. ii. 333. S. V.

g 79—85. Construction: *αὐδῶς δὲ προμηθεὺς ἐνίβαλεν* (for *ἐμβάλλει*) *ἀνθρώποις ἀρετὴν καὶ χάρματα· ἐπιβαίνει μὴν καὶ νόφος τι λήθης ἀτίκμαρτα*, (for *ἀτίκμαρτως*), *καὶ παρέλκει ὁρθὴν ὁδὸν πραγμάτων ἔξω φρενῶν*.—*προμηθεὺς*, from *τὸ προμηθεῖς*, i. e. *προμήθεια*, *πρόνοια* or from *ὁ προμηθεῖς*, *he that gives prudent counsel*, as I have translated. Some read *Προμαθεὺς*, with a capital letter, regarding *Προμαθεὺς αὐδῶς* as equivalent to *Προμηθεὺς αἰδέσιμος*. Beck. Pind. Carmm. i. 414. The *γε*, which in Heyne's edition follows *ὁδὸν*, line 85, is struck out by Beck and Hermann, as obstructing the sense and unnecessary for the metre. Hey. Pind. Carmm. iii. 208. Herm. Notae; and Beck. Pind. Carmm. i. 414.

ness these^b who, un-provided with the seed of glowing flame, ascended, and with fireless rites raised a fane in the citadel: Jove o'erspreading them with a yellow cloud, rainedⁱ store of gold, and the azure-eyed^k virgin herself granted them, by their skilful hands, to surpass in every art the
 EP. 8. 93. dwellers upon earth. Then did the pathways bear works like to the living and to the moving;^l great too was their glory——. To the expert^m e'en transcendent art can befall without the aid of magic——.

STR. 4.
106.

The ancient tales of men relate too, that when Jove and the immortals divided the earth, Rhodes was unseen in the ocean main; but that the isle lay hid in the briny abyss. Of Phoebus absent, none marked the lot; and thus they left the chaste deity lacking a share of land. Remindedⁿ by

h 86. I have translated according to Pauw's reading, *kai roî* (i. e. οὔτοι) γάρ. Pauw Notae in Pind. 49.

i 91. Understand the usual *Zeûs* or *θεὸς* as nominative before *ῥσι*.

k 91—94. Construction: *αὐτῇ δὲ Γλανκῶπις ὥπασί σφισιν* (i. e. αὐτοῖς), *κρατεῖν ἐπιχθονίων ἀριστοπύνοισ χερσὶ* (εἰσὶν) *πᾶσαν τέχνην*.

l 95. The Dorians use *ἔρπειν* for *βαίνειν*. Pauw Notae in Pind. 50.

m 98—99. Construction: *δαίνυται* *δὲ ταλίσσει* (i. e. γίνεται, εἶναι δύναται) *σοφία καὶ μέζων* (i. q. μεγίστη)

ἄδολος (i. e. ἀνευ δόλου, or γοητείας.) By *ἄδολος*, Heyne supposes the poet to allude to the Telchines, a race of skilful magicians, formerly inhabiting Rhodes. Hey. Pind. Carmm. i. 95. See Lemp. Class. Dict. TELCHINES. Pauw supposes that allusion is thereby made to the works of Daedalus, which, by the simple, were regarded as the effects of the black art. Pauw Notae in Pind. 50.

n 110—111. Construction: *Zeûs δὲ ἔμελλε θεῖναι* (for *τεθεῖναι*) *ἄμπαλον μνησθῆναι* (Ἠλέμ.)

him, Jove wished again to cast the lots ; but Apollo allowed him not, for he vouched that within the hoary sea he descried a land emerging from the bottom, fitting to feed store of men, and kindly to pasture flocks. And anon he bade Lache-^{ANT. 4.}sis of the golden veil, stretch forth her hand, nor^{117.} refuse^o the mighty oath of the gods, but^p with Saturn's son assent that the isle, soon as raised to glistening air, should be thereafter a guerdon to himself—and falling in *the bosom of truth*, these words had event.—From the humid deep up sprung the isle, and that land does the sire, au-^{EP. 4. 128.}thor of sharp beams of *light*, ruler of the fire-breathing coursers, sway.

There^a of yore, with Rhodos dallying, he begot seven sons, who in the days of the first men were endowed with the wisest minds. Of these, one

o. 120. *μη παραφάμεν. παράφνημ* is generally used by Pindar in the sense of deceiving by speech. P. 9. 77. N. 5. 58. and *παραφασις*, N. 8. 54; the translation, therefore, would be, "Not to swear falsely the oath of the gods;" according to Heyne, I have taken *μη παραφάμεν* as equivalent to *φάμεν, φάμεναι, φάναι*, "not to refuse; i. e. to speak, to swear the mighty oath." Hey. Pind. Carmm. i. 97. N.

p. 121—124. Construction: *ἀλλά σὸν Κρόνου παῖδι νεῦσαι, μιν (i. e. αὐτὴν τὴν νῆσον) πεμφθεῖσαν ἔς φαινὸν αἰθίρα ἴσεσθαι ἑοπίσω*

γίρας ἐξ κεφαλῇ (i. e. αὐτῇ.) κορυφαὶ δὲ λόγων ἐτελεύτησαν πεσοῦσαι ἐν ἀληθείᾳ. The last sentence Heyne explains thus: *κορυφαὶ λόγων (i. e. λόγοι,) the words ἐτελεύτησαν πετοῖσαι (the ornate for the simple ἐτελεύτησαν) happened ἐν ἀλαθείᾳ (i. e. ἀληθῶς) truly.* Hey. Pind. Carmm. i. 98.

q. 131—135. Construction: *ἔνθα (i. e. ἐν τῇ νήσῳ) ποτὶ μυχθεῖς (τῇ νύμφῃ) Ῥόδῳ (ὁ Ἥλιος) ἔτεκε ἐκτὰ παῖδας παραδειξαμένους ἐπὶ προτίρων ἀνδρῶν (i. e. ἐπὶ τοῦ χρόνου τῶν προτίρων ἀνδρῶπων) σοφώτατα νοήματα.*

begot Cameirus, and Jalysus, eldest of his offspring, and Lindus : and they sundering¹ into three shares the land, ruled apart their father's allotted cities ; after them too the stations were named. There² sweet redemption from sorrowful wo is founded unto Tlepolemus, chief leader of the Tyrinthians, and, as to a god, rites smoking with the fat of sheep and the judgment of contests——.

STAN. 5.
141.

*Games,*³ with whose chaplets twice hath Diagoras

r 137—140. ἀπάτερθε δὲ εἶχον μοῖραν πατρῷαν ἀσπίων, διαδασάμενοι γῆν τρίχα (i. e. εἰς τρεῖς μέρη). Ἰδραι δὲ κικληνγαι σφιν (i. e. ἀπὸ τοῖς for ἀπὸ τῶν ὀνομάτων αὐτῶν.) The island, therefore, was divided into three cities, named Lindus, Jalysus, and Cameirus : hence the epithet τρίπολιν νῆσον, line 84. See Iliad β. 668.

s 141. ῥ69: emphatical, as though the poet had said, "In so godly an isle ; beloved so much of Apollo ; renowned by the power of Pallas ; enriched by Jove's golden showers," &c. Lonicus ex Ox. Pind. 86. The poet now returns to Tlepolemus, and thence seizes the opportunity of coming back to Diagoras.

t 143—157. The games here mentioned were : in Rhodes, the Tlepolemeia ; prize, a garland of poplar : in the Isthmus, the Isthmians ; prize, a wreath of pine : in Nemea, the Nemeans ; prize, a chaplet of wild parsley : in Attica, the Panathenaea, the Heracleia, the Eleusinia, and the Panellenia :

in Argos, the Heraea or Hecatombaea ; prize, a brass buckler and wreath of myrtle : in Arcadia, the Lycaea ; prize, a brazen vase ; the Coreia and the Alceaea : in Thebes, the Iolaea or Heracleia ; prize, a brass tripod : in Boeotia, the Erotia, Eleutheria, Trophonia, and Amphiaraiia ; in Aegina, the Aeaceia : in Pelene, the Theoxenia and Hermaea ; prize, a mantle : in Megara it was the custom to inscribe the conquerors' names on a pillar. The construction of this passage I take to be as follows : ὣν ἀνθεσι διαγόρας ἵστεφανώσατο δις εὐτυχῶν τετραέκας ἐν κλεινῇ τε Ἴσθμῳ, (ἐν) Νερῳ τε Ἀλῆν ἐπ' Ἀλλῃ (νίκην ἴσχε), καὶ ἐν κραναῖς Ἀθήναις : Ὁ χαλκός τε ἐν Ἀργεὶ ἔγνω μιν τὰ τε ἔργα ἐν Ἀρκαδίᾳ καὶ Θήβαις (ἔγνω αὐτόν) ἀγῶνις τε Βοιωτίῳ ἔννομοι (ἔγνωσαν αὐτόν) Ἀεγίνα, Πελλάνη τε (ἔγνωσαν αὐτόν) πεκῶντα ἑξάκις ἐν Μεγάρους τε ψῆφος λιθίνῃ (lit. calculus lapideus pro στήλῃ) οὗκ ἔχει ἔτερον λόγον (i. e. οὐχ ἔτερον ὄνομα φέρει ἰγκοκλαμμένον, ἀλλ' ἢ

crowned his brow, four times also triumphant on the renowned Isthmus: in Nemea too and rugged Athens he won the victory once and again: the brazen buckler in Argos hath known him; so again ^{ANT. 5. 152.} the contests in Arcadia and in Thebes; so too the lawful Boeotian lists; Aegina and Pellene six times prevailing: in Megara none other name than his doth the marble pillar bear.

Father Jove, that rulest Atabyrion's steep,^a do thou honour the law of song in praise of the Olympic triumph, and the man,^x who, with the ^{EP. 5. 163.} fist, hath found victory: do thou yield unto him venerable glory, both among his citizens and among strangers; for he treads^y a straight path, adverse to arrogance, well knowing what an upright soul admonishes him, born of virtuous sires.

τὸ τοῦ Διαγόρου.) If with Pauw you punctuate at τετράκις, line 149, and not at εὐτυχίων, the construction will be εὐτυχίων (κατὰ) ἄλλην (νίκην) &c. Beck. Pind. Carmm. 417.

u 160. Atabyrion, a mountain of Rhodes.

x 163. Construction: ἀνδρα τε εὐρόντα πρὸς (adverbially) ἀπερὶν (i. e. νίκην) and in the line above join ἕμνον τεθρόν 'Ολυμπιονίκαν: Hey. Pind. Carmm. i. 100. note; and iii. 298. Herm. Nott.

y 166—172. ἐπεὶ εὐθιπορεῖ ὁδὸν ἰχθρὸν ὄβριος, σαφῶς δαίς (ἑστία) ἄρε ὀρδαὶ φρόνες ἰχθυον (for χραιδυσεν) αἱ (γεννηθέντι) ἐξ ἀγαθῶν

πατέρων μὴ κρύπτει (hide) (ὧ Ζεῦ) κοινὸν σπέρμα (seed) ἀπὸ Καλλιόνακτος, σὺν τοῖς χαρίτεσι Ἐρατιδῶν. Eratidas, the name of a tribe in Rhodes; so called from one of Diagoras' ancestors. Hey. Pind. Carmm. ii. 248. S. R. I should prefer with Hermann and Beck to adopt the Aldine punctuation in line 172; placing a full point after —ετος, and no stop after χαρίτεσσιν Ἐρατιδῶν τοῖς σὺν χαρίτεσσιν (for διὰ τῶν χαρίτων, i. e. τῶν ἀνδραγαθημάτων, τῶν Ἐρατιδῶν) ἰχθυόσας καὶ πόδας. Hey. Pind. Carmm. iii. 298. Herm. Nott. Beck. Pind. Carmm. i. 418.

Cast not into darkness the common stock, spring-
ing from Callianax, nor indeed the glory of the
Eratides——.

——The city indeed holds festival; yet* in
one and the same moment of time various rush
the various gales of *Fortune*——.

ε 173—175. ἐν δὲ μὲν μοῖρα χρό- the poet mentions a reason for the
νόν (i. e. ἐν ᾧρα μὲν) αἶραι (me- prayer he has just put up to Ju-
taph. for μεταβολαὶ) διαδύσσουσιν piter.
ἄλλοτε ἄλλαι. In this sentence,

THE EIGHTH
OLYMPIC ODE,

INSCRIBED

TO ALCIMEDON,

Conqueror among the Wrestling Youths.

ARGUMENT.

The Ode opens with an invocation to the place where the games were held, 1—19. Pindar then, after praising Timosthenes (Alcimedon's brother) for his early victory in the Nemean games, mentions Alcimedon, and extols him for his dexterity and strength, his beauty, and his country, Aegina, 19—27. He then praises that island, inhabited by the Doric descendants of Aeacus, 27—40. Whence he digresses to the history of Aeacus, and the building of Ilium, 40—70. The poet then mentions Milesias, (the preceptor of Timosthenes and Alcimedon,) as skilled himself in athletic exercises, and therefore proper to instruct others; and, enumerating his triumphs, congratulates him on the success of his pupil, Alcimedon, 70—97. He mentions the Blepsiadæ, the conqueror's tribe, with Callimachus and Iphion his deceased ancestors, 97—100; and concludes with a wish for the prosperity of him and his family.

[Date of the victory, Olymp. 80. or A.C. 460.]

OLYMPIANS.

ODE VIII.

TO ALCIMEDON,

Conqueror among the Wrestling Youths.

STR. 1. **MOTHER**^a of golden crowned combats, Olympia, queen of truth ; where perpending the tokens of burnt victims, prophetic seers search *the will of* Jove, heaver of the glowing thunder-bolt, touching mortals who in mind seek to win mighty glory, and relief from toils ; whether he grants
ANT. 1. 10. aught protection—and^b in favour of pious men *this* by prayers is perfected—do thou, I say,^c O

a 1—9. Construction : ὦ Ὀλυμπία, μήτηρ χρυσοστεφάνων ἀίδλων, δίοψεω ἀληθείας ἵνα ἄνδρες μάντιες, τεκμαυρόμενοι ἱμῆροις, παραπειῶνται (i. e. εἰς γνῶσιν ζητοῦσιν εἰδέναι) Διὸς ἀργικεράτνου, περὶ ἀνδράπων θυμῷ μαιόμενων λαβεῖν μεγάλην ἀρετήν, τῶν δὲ μόχθων ἀμνησθῆν, εἰ τίνα ἔχει (δ Ζεὺς) λόγον (i. e. φροντίδα) (αὐτῶν) "Whether he holds them in any account," or "whether he favours at all their endeavours." The augurs here

alluded to are the Iamidae, who have already been mentioned and celebrated, Olymp. Ode vi.

b 10—11. ἀνέεται (i. e. γίγνεται) δὲ (τὸ τοιοῦτον, namely, τὸ φανερωθῆναι τὴν τοῦ Διὸς βουλήν, or otherwise τὸ παραπειρᾶσθαι Διὸς πρὸς χάριν εὐσεβέων ἀνδρῶν λιταῖς. "rata autem haec sunt ex voto piorum hominum ad preces factas." Hey. Pind. Carmm. i. 104.

c 15. See Ode iv. Olymp. note (a).

Pisa's sylvan precinct, o'erhanging Alpheus, receive this choral hymn and coronary procession : in truth, great renown ever belongs to whom thy brilliant guerdon falls : but of good various betide various men, and through the gods many are the paths to success——.

Protected^d by Jove, your natal god, Fortune EP. 1. 19. hath ennobled you both, O Timosthenes : *thee*, whom she hath made renowned in Nemea, and now Alcimedon, *thy brother*, Olympic victor, fast by Cronus' hill : beauteous too was he to behold ; and, when he prevailed over the wrestlers, by deed not disgracing his form, he proclaimed his country, Aegina of the long-oared *galleys*.

There eminently among men is revered the guardian goddess, Themis, assessor to Jove hospitalis——.^e For hard is it with upright mind STR. 2. 30.

d 19—23. Construction : Πόρμος δὲ (σὸν) Ζηνὶ γενεθλίῳ, ὃ Τιμόθεος, ἐκλήρωσεν ἔμμε (Doric for σφῶ) (σὲ) μὲν ὃν (Πόρμος) ἐθήκει πρόφατον ἐν Νεμέᾳ, Ἄλκιμίδοντα δὲ (ὃν Πόρμος ἐθήκει) Ὀλυμπιακήν παρὰ Κρόνου λόφῳ. Gedlike in his German translation of the Olympians, renders γενεθλίῳ "guardian of youth." Ex Ed. Beck. Pind. Carmm. 428. Hermann makes a very diffuse observation on this passage. Herm. Nott. ad Pind. Hey. Edit. iii. 300. Instead of ὃν μὲν, some read ὃς εἰ, called by

Pauw *optima lectio*. Pauw Notæ in Pind. 55.

e 20—23. Construction : δυσκαλὲς (ἰστί) διακρίνειν (σὸν) ὁρθῇ φρενὶ, μὴ παρὰ καιρὸν, (ἰκταίνο) ὃ, τι πολὺ, καὶ πολλὰ ῥέπει (pro τὰ πολλὰ ὅντα καὶ ῥίποντα πολλὰ.) In allusion to the various concerns which must be settled among natives of different lands at a great emporium, such as Aegina was. Hey. Pind. Carmm. i. 106.

The president Montesquieu has the following observation in his Spirit of Laws : "Platon dit (De

and skill to judge matters that are various, and tend to various ends—but a decree of the immortals placed (and may time advancing ne'er tire of so doing)^f e'en this sea-bound land a godly
 ANT. 2. 39. pillar to all strangers, held by a Dorian race from
 Aeacus' days——.

Aeacus, whom Laton's son and wide-swaying Neptune, what time they willed to rear Ilion's rampart, invited joint builder of the wall. 'Twas^g

"Legibus, lib. viii.) que dans une
 "ville où il n'y a point de com-
 "merce maritime, il faut la moitié
 "moins de loix civiles. Et cela
 "est très-vrai, le commerce intro-
 "duit dans un même pays diffé-
 "rentes sortes de peuples, un
 "grand nombre de conventions,
 "d'espèces de biens, et de manières
 "d'acquérir.

"Ainsi dans une ville commer-
 "çante il y a moins de juges et
 "plus de loix." *Esprit des Loix*,
 liv. xx. chap. 18.

There is the following passage
 in the fourth book of Plato de Le-
 gibus, near the beginning: εἰ μὲν
 γὰρ ἐπιθαλαττία τε ἐμελλεν εἶναι
 καὶ εὐλόμενος, καὶ μὴ πάμφορος,
 ἀλλ' ἐπιθεῆς πολλῶν, μεγάλου τινὸς
 ἔδει σωτήρως τε αὐτῇ, καὶ νομοθετῶν
 θεῶν τινῶν, εἰ μὴ πολλὰ τε ἐμελλεν
 ἔσθῃ καὶ ποικίλῃ καὶ φανταῖαν,
 τοιαύτη φύσει γενομένη. *Ficia*.
 Opp. Plat. p. 824.

Montesquieu has most probably
 mistaken the number of the book
 he quoted from, which, if the opi-
 nion of Voltaire may be taken, he

was apt to do. Voltaire says,
 "Très peu de lecteurs sont atten-
 "tifs ; on ne s'est point apperçu
 "que presque toutes les citations
 "de Montesquieu sont fausses."

Aegina was an island in the Sa-
 ronic gulph ; and, according to the
 Scholiast, had four hundred and
 eighty thousand inhabitants. Pye's
Trans. of Pind. Oxford, 1810. p.
 294.

f 36—37. Paraphrase. "May
 "that island to all eternity be as
 "a pillar of support to strangers,
 "coming from all parts."

g 41. Neptune and Apollo had
 received Jove's commands to build
 Ilium or Troy ; but they knew also
 that it was written in the fates,
 that the city should fall a prey to
 the flames. In order, therefore,
 not to compromise the dignity of
 their divine nature, they called to
 their assistance a mortal, Aeacus.
 The expression στίφανος for περι-
 ρεῖχισμα, is of frequent occurrence :
 the metaphor strikes the imagina-
 tion even of those who now view
 the acropolises of Mycenæ, A-

fated that, war being levied, it should in the destructive strife send forth a mighty smoke. But ^{EP. 2. 48.} when it was erected, three azure^h dragons, springing into the new-built fort, two fell, and, convulsed with fear, straight yielded the breath of life: while, hissing, one entered. And anon, Apollo drawing near to the wondrous sign, thus spake :

“ Hero ! on the side, laboured of thy hand, is
 “ Pergamus (such to me does the omen, sent by
 “ Cronus’ son, pealing Jove, portend) stormed,
 “ nor without thy offspring *is the conquest made*: ^{STR. 3. 59.}
 “ but comes to pass with the first and fourthⁱ ge-
 “ nerations of thy posterity——.” Thus in
 truth having clearly spoke, the god sped to the
 Xanthus,^k guiding *his steeds* to the chivalrous

thens, Corinth, &c. contemptible as the fortifications of the Mahometan sluggards must be, compared to those which in the days of glory defended the cities of ill-fated Greece.

h 48. γλαυκοί, i. e. φοβερόφθαλμοι. Scholiast.

i 60. πρώτοις ἀρίσται καὶ τετάρτοις. In the first generation, alluding to Peleus and Telamon, who assisted Hercules in punishing the fraudulent ingratitude of Laomedon: in the fourth generation, alluding to Neoptolemus, otherwise called Pyrrhus, who was the son of Achilles, son of Peleus, son of Aeacus. Hey, Pind. Carmin. ii. 361. S. V. ἀρίσται for γενήσεται

and σὲν τοῖς πρώτοις, &c. for σὲν τῷ πρώτῳ καὶ τετάρτῳ παιδί.

k 62. The poet alludes to the famous stream of Troas, “called by “men, Scamander;” (Hom. Il. v.) after crossing which Apollo directed his course towards the Amazons, who dwelt in Asia, on the river Thermodon, near the confines of Cappadocia, and thence towards the Hyperboreans, by whom he was particularly adored. The Xanthus here mentioned cannot, as the Scholiast supposes, be a river of Lycia, since it would be rather too circuitous a route to go from Ilium to the country of the Amazons through Lycia. Ox. Pind. 98. Herod. Melpomene 110.

Amazons, and to the Danube : while the trident-brandisher, on his golden mares, back hither transporting Aeacus, drove his fleet car to the
 ANT. 3. 68. sea-beat Isthmus and Corinthus' crest, there to view the renowned festival——.

Among men naught is alike sweet to all——
 if then to my song I inweave Milesias' glory, won
 the beardless youths among, may envy not aim
 me with her keen stone,^m forⁿ of him too can I
 proclaim the same triumph as Alcimedon's, gained
 EP. 3. 77. in Nemea, and thereafter his contest in the pan-
 cratium of men :——to the knowing 'tis surely
 easy^o to instruct ; for, *ere thou teach*, not to fore-

1 70. Paraphrase. Non omnes homines iisdem rebus et studiis delectantur, sed alius aliis dat operam, sicut hi athletae, alius alii certamine. Some think this phrase was added by Pindar, on account of the three founders of Troy, who delighted in different residences : but wherefore, speaking of Apollo and Neptune, should he say *τεργον δ' ἈΝΘΡΩΠΟΙΣ*, &c. ? I should prefer referring the sentence to the three victors he here celebrates, (Alcimedon, Timosthenes, and Milesias;) who exercised themselves in different combats, and had gained the prize. Bened. IKVδ. περ. 155—156. This sentence is what the Scholiast terms the *προκάστασις*, or introduction to the praise of Milesias.

m 73. Paraphrase. "Let none
 "envy me." Did not all the Com-

mentators take φθόνος in the sense of *invidia*, I should, from the context, have translated it *blame*, *reproof*, supposing that the poet wishes to avert all blame from himself in quitting the theme of Alcimedon's triumph, to celebrate that of Milesias. φθόνος, in the sense of *μέμψις*, is found in Euripides : the unfortunate Hecuba, in her heart-rending supplications to Ulysses, intreats him to go to the Greek army, and shew them *ὡς ἀποκτείνειν φθόνος (ἑστί) γυναῖκας, δὲ τοιπῶτον οὐκ ἐκτείνετε βωμῶν ἀποσπασάντες, ἀλλ' ῥέκτεirate*. Hecub. 294. ex Edit. Porsoni.

n 74—77. Construction : *καὶ (ἐν τῇ) Νεμέῃ γὰρ ὁμῶς ἐρίω (for λέγω) ταύτην (for τὴν αὐτὴν) χάριν (ὅτι παρῆται αὐτῇ) τὴν δὲ ἔπειτα μάχην ἐν παγκρατίῳ ἀνδρῶν*.

o 78—80. *παίτερον*, comparative

learn, is the fool's part, since frail are the minds of the inexpert——. In toils the like of these, more than all others, can he tell what means shall lead the hero to bear from the sacred combats glory most envied. Now is Alcimedon a guerdon unto him; *Alcimedon*, who has gained the thirtieth victory,^p [of those taught by *Milesias*;] *Alcimedon*, who^q by the favour of the god, and

STR. 4 88.

for the positive: *κουφότεραι* also for *κούφαι*. Bened. Πινδ. περ.

p 86—87. On this passage the Scholiast observes, and the truth of his remark is corroborated by vv. 100, 101. οὐ δεκτίον δὲ πάντως, ὅτι ὁ Ἀλκιμίδων τριάκοντα νίκας ἔσχευ, ὡλλ' ὁ Μιλησίας γυμνάσας ἀθλητὰς τριάκοντα νίκας αὐτῶν ἰδίζετο. That is to say: the phrase is by no means to be taken as expressing that Alcimedon has won thirty victories, but that Milesias, having trained thirty athletes, may be said to have gained their triumphs. Hey. Pind. Carmm. ii. 366. S. V.

q 88—92. Construction: ὃς (ὅν) τύχη μὲν δαίμονος, ἀνορίας δὲ οὐκ ἀμπλακῶν ἐν τήτρασι παίδων γυίοις, ἀπεθήκατο νόστον ἐχθιστον, καὶ ἀτιμοτέραν γλῶσσαν, καὶ ἐπικρυφον ὄμιον those who had been disqualified at the games regarded themselves as dishonoured, they fled homeward along the by paths, in order not to be seen, and among their countrymen their conversation was treated with disrespect; whereas the conqueror proceeded to his native city preceded and

followed by a gorgeous procession, and the words he deigned to utter were listened to with veneration and awe, as if proceeding from some oracle. The propriety of the expression ἀτιμοτέραν γλῶσσαν must strike all who at those athletic contests, which, before the introduction of the present effeminate civilization, were so frequent among the British peasantry, have witnessed how anxiously is sought the society of the successful hero, and with what attention each listens to his sayings. The same idea occurs in a fragment of Pindar. νικώμενοι γὰρ ἄνδρες ἀγρυπνίᾳ δίδενται, οὐ—φίλων ἑναντίον ἰλθεῖν. "They who have been conquered bear the shackles of silence, nor dare they come before their friends!" ὥς οὐκ ἰλθεῖν. Hey. Pind. Carmm. iii. 93. Fragm. Incertt.

According to the usual translation, the sense of this passage is; "who, favored of heaven, has cast into the limbs of four youths, &c." ἀπεθήκατο being taken for ἀτίθηκεν but, as Heyne observes, "quo usu aut exemplo? et quid ἐν?"

swerving not from the path of valour, in his strife against the might (*lit.* limbs) of four youths, has far from himself removed most hateful flight, and speech unhonoured and hidden return homeward. He too has inspired to his father's father vigor opposed to age;^r of a truth the gladdened hero forgets Haides.

ANT. 4. 97. Behoves me now, awakening memory, to celebrate the flower^s of victory, won by the hands of the Blepsiaidae,^t unto whom from the wreath-bearing lists has already fallen the sixth crown.

E'en to the dead also is due some share of the lawful glory; from them the dust hides not the
 Er. 4. 106. illustrious glory of their kindred: thus^u Iphion,

r 95—96. After Gedike's celebrated translation of the Olympians into German prose, I have referred these words to Alcimedon's grand-sire, in the following sense: the grand-sire who has the felicity of witnessing his grandson conqueror, lengthens his life, refreshed by joy. Ἀρμενα πρᾶσσειν for εὖ πρᾶσσειν, and as far as the sense goes in this place, equivalent to εὖ πάσχειν.

s 90. ἄωρον ἐπίνικον χειρῶν, for ἄωρον νίκης τῶν χειρῶν. Pauw joins ἄωρον χειρῶν ἐπίνικον, in the sense "behoves me to sing the flower of hands (i. e. the noble hands) that have won the victory to the Blepsiaidae." Pauw Notae in Pind. 93. See what has been said concerning ἄωρον ἔκτων, p.

22. note (a) of this translation.

t 90. Βλεπσιάδαις, the name of a tribe in Aegina; so called from Blepsiaides, one of Alcimedon's ancestors. Hey. Pind. Carmin. ii. 368. S. V.

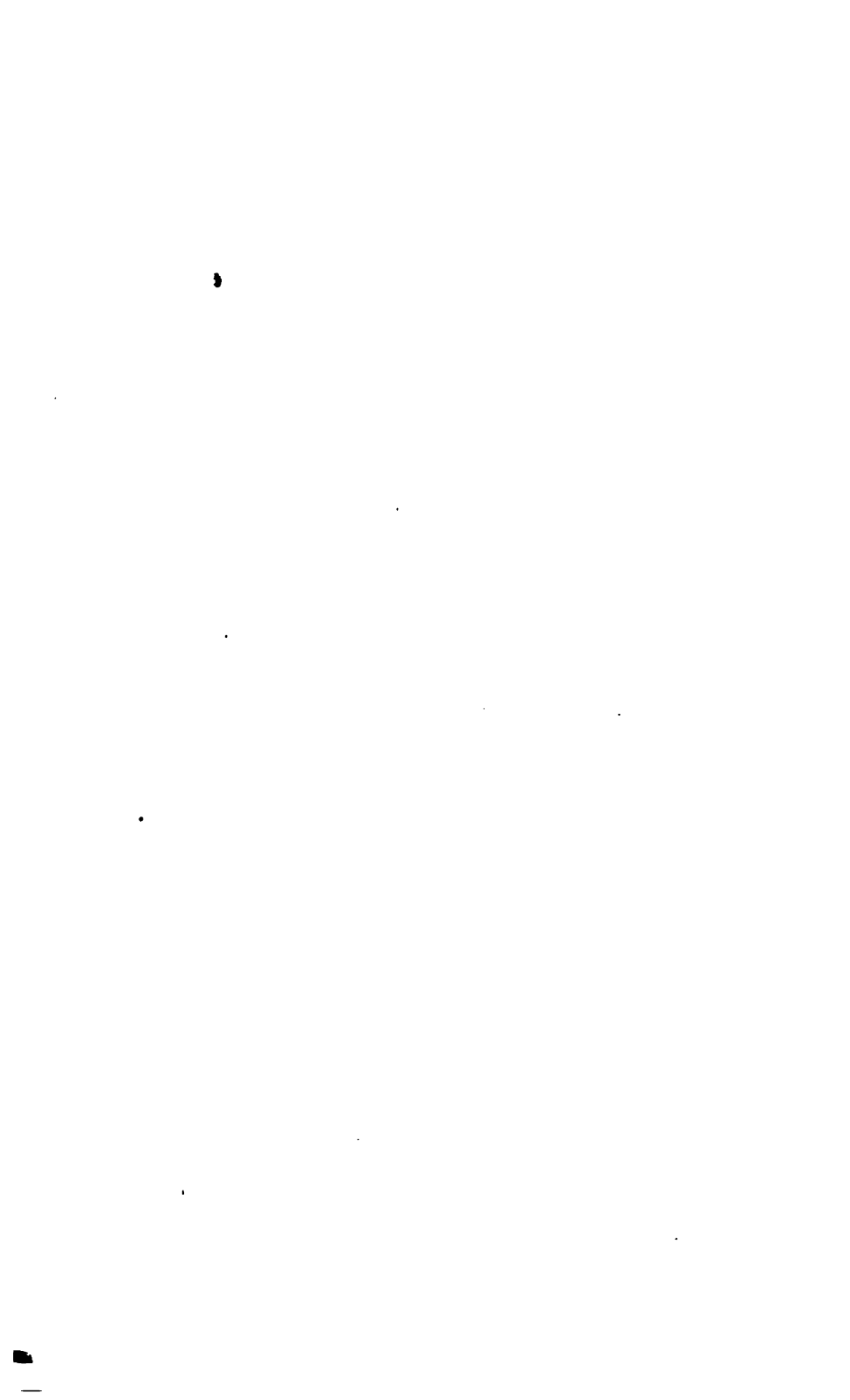
u 106. The poet makes mention of Iphion and Callimachus, both of whom are supposed to be defunct at the recital of the ode. Iphion, it appears, had departed this life between the gaining of the triumph and the composition of the ode, having, however, received an account of the victory from a messenger despatched for that purpose. Hence he is represented by the Lyric writer, as receiving from Fame the happy tidings, and bearing them with him to Haides, there to glad-

having heard from Fame, daughter of Mercury, the glad tidings, may communicate to Callimachus, the brilliant ornament which in Olympia Jove hath yielded to his race——. Still may he vouchsafe to bestow good on good; far from them may he chase sharp disease: I pray^x he may not circumvent their blissful lot with malicious Nemesis; but sending life free from wo, exalt and them and their city.

den the heart of Callimachus. Hey.
Pind. Carmm. i. 113. Notae.

x 113. Construction: εὐχομαι,
μὴ τὸν Δία ἀμφιδέμεν (i. e. ἐπιτι-
θεῖναι, ἐπιβαλεῖν) Νέμεσιν διχόβου-

λον μοῖρα καλῶν ἀλλὰ (Ζεὺς) ἔγων
(i. e. ἐπάγων) βίωτον ἀπήμαντον,
αἰετοὶ αὐτοῦς τε καὶ πόλιν. . Neme-
sis is the prosopopoeia of envy.



THE NINTH

OLYMPIC ODE,

INSCRIBED

TO EPHARMOSTUS OF OPUS,

Conqueror in the Wrestling Match.

ARGUMENT.

Pindar begins with mentioning the hymn composed by Archilocus, 1—7. He then invokes his soul to sing Epharmostus, who had conquered in the Olympian and Pythian games, 7—24. Digression to the praises of Opus, 24—40. Nothing can be achieved without the gods, proved by Hercules' contest with Pluto, Neptune, and Apollo, 40—55. He recalls his Muse, and relates the fable of Pyrrha and Deucalion, 55—70. From these were descended the Opuntians, 70—85. The loves of Jupiter and Opus' daughter, 85—94. History of Locrus, 85—105. Digression to the son of Menoetius, 105—120. Praise of Lampromachus and Epharmostus, 120—150. Sentiments of the poet respecting wisdom, 150—162. Glorification of the conqueror.

[Date of the victory, Olymp. 73. or A. C. 488.]

OLYMPIANS.

ODE IX.

TO EPHARMOSTUS OF OPUS,

Conqueror in the Wrestling Match.

STAN. 1.

THE sounding^a lay of Archilocus, the three-fold Callinicus, chanted in Olympia, might have sufficed to precede, fast by the Cronian hill, Epharmostus, in triumph advancing amid his companion friends——. But^b now, *my soul*, aim these

a 1—7. Construction: τὸ μὲν Ἀρχιλόχου μίλος φωνῆεν, ὁ τριπλοῦς Καλλίνικος κεχλαδῶς (ἐν) Ὀλυμπίᾳ, ἤρκεσεν (ἄν) ἡγεμονεῦσαι Ἐφάρμοστῳ κωμάζοντι σὺν ἱταίροις φίλοις παρ' Ὀχθον Κρόνιον. From the Scholiast, it appears, that the Archilocus, here mentioned, was a lyric poet, who had written an hymn to Hercules, commencing with the words ὦ καλλίνικε χαῖρ' ἄναξ Ἡράκλειε· ["Hail, mighty Hercules, winner of beauteous victory:"] the two first of which were shouted three times before each victor at the games. The above passage may therefore be

paraphrased thus: "Amid the bustle of the Olympic games, the usual salutation, thrice repeated, might have sufficed to Epharmostus; but the festival now ended, worthier and higher praise is his due." Gedik. Pind. Carmm. Sell. 187.

Archilocus flourished in Greece at the same time that Romulus reigned at Rome, according to Cicero Tuscull. Diapp. lib. i. "Archilocus regnante Romulo," &c. Tourlet. Trad. Comp. des Odes de Pind. p. 176.

b 8—16. Construction: Ἄλλὰ νῦν, (ὦ ψυχῇ,) ἀπὸ τέξων ἱκατη-

arrows, shot from the bows of the far-darting Muses, against the red thunderer Jove, and Elis' sacred headland, which of yore the Lydian hero, Pelops, won; fairest dower of Hippodamia——. ANT. 1. 17. Send to Delphi too one dulcet winged shaft. Nor wilt thou address thyself to vain praise,^c sweeping the lyre in honour of the athlete's trophy, won by a hero sprung from renowned Opus, her and her son extolling——.

Opus, who to Themis and her saviour daughter, Eunomia,^d great in glory, has been allotted. For in courage alike does she bloom at Castalia's^e spring and near Alpheus' stream——. *Alpheus*, whose prime of wreaths ennoble the famed, fair-embowered mother^f of the Locrians——.

βῶλον μοῦσων ἐπίναμαι τοιοῖσδε βέλεσι Δία τε φοινεόστειρον, σέμνον τε ἀκρωτήριον Ἡλίδος, τὸ (i. e. δ) δέποισι Αὐδὸς ἥρωι Πίλοψ ἐξήρατο κάλλιστον ἔδνον Ἰπποδαμείας. Heyne explains ἐπίναμαι βέλεσι Δία, &c. as equivalent to νείμαι βίλη ἐκ Δία, &c. "distribute the shafts against Jove," &c. Hey. Pind. Carmin. i. 117. in Nott.—ἔδνον is here used instead of φέρων, *doe*; for according to Suidas, ἔδνα are τὰ διδόμενα ὄρα τοῦ γαμοῦντος τῇ γαμουμένη; and in this last sense Homer always uses it. Gedike Pind. Carmin. Sell. 187. This same word in Pyth. iii. 168. is applied to the bridal gifts presented to Harmony.

c 18—19. Literally, *Nor indeed wilt thou touch on lowly praise*; that is to say, Nor wilt thou thereby praise the unworthy.—*χαμαιωρέων* is explained by the Scholiast ἐντελῶν, *cheap, worthless*; Pindar uses this word in the same sense at Pyth. vi. 37.

d 25—26. *Εὐνομία* is called *σώτριά*, since cities are saved and preserved by good laws; she is also called *μεγαλόδοκος*, as *μεγάλην δόξαν φέρουσα*. Gedike Pind. Carmin. Sell. 188.

e 28. "On Castalia, and near 'Alpheus' stream,'" i. e. in Pytho and Olympia.

f 32. Opus, the mother city, μητρόπολις, of Locris.

- EP. 1. 33. And I with brilliant^a strains, illuming the beloved city, will to all parts, swifter e'en than the noble courser, or winged galley, convey these tidings, if with hand aught favoured of the gods I till the Graces' chosen land : for they vouchsafe *all* sweets——. By the gift of gods do men
- STR. 2. 43. become valiant^b and wise : for *else* how might Hercules^c with his hands have brandished the club against the trident? what^k time standing hard by

g 34. Suidas gives to *μαλὲρόν* the same meaning as *λαμπρόν*.

h 42. The *ἀγαθοί*, in this passage are the conquerors at the games ; the *σοφοί*, the poets who sing their prowess. Gedike Pind. Carmm. Sell. 188.

i 43—45. Construction : 'Ἐπεὶ πῶς ἂν Ἑρακλῆς χερσὶν ἐτίναξε σκύταλον ἱκαντὶον τριόδοντος [Ποσειδῶνος.] The sense is : Hercules also, *κατὰ δαίμονα*, i. e. by favour of the gods, (and more especially by favour of Minerva,) was so fortified as to contend even against gods. See the Scholiast, Hey. Pind. Carmm. ii. 380.

k 44—54. Hercules at different times fought against Neptune, Apollo, and Pluto. 1st, Against Neptune ; for having slain a certain Trachinian, Hercules was bidden by Apollo to go to Pylos, in order to be purified by Neleus, the son of Neptune, and king of that place : this favour being refused, the hero waged war against both father and son. 2ndly, Against Apollo ; the cause of this war was as follows, Hercules had gone to

consult the oracle of Delphi : the prophetess answered that Apollo was absent, and therefore she could give no reply ; whereupon the hero seized the divining tripod, and made war against the god himself. 3rdly, Against Pluto, when sent by Eurystheus to drag Cerberus out of Hell. S. V. Hey. Pind. Carmm. ii. 380.

Some translators, of whose number the ingenious Gedike is one, are of opinion, that the poet alludes to only two combats ; that at Pylos, where the hero fought against both Neptune and Pluto, and that of Pytho, above mentioned. They found their interpretation principally on the authority of the following passage of Pausanias, where that traveller, speaking of the Elean temple of Pluto, writes, " They (the Eleans) say that Minerva aided Hercules, when he led an army against Pylos ; but that on the other hand, Pluto, through hatred of Hercules, succoured the Pylians, by whom he was adored. In corroboration of their testimony they adduce Homer, who in

Pylos, Neptune contended with him: him also did Phoebus oppose, warring with the silver bow: nor did Pluto hold unmoved the wand wherewith he drives mortal frames to the hollow pass of the dead——. Far¹ from me cast such a theme, my tongue: for to blaspheme the gods is a hateful art; to vaunt too unseasonably savours of ANT. 2. 59. madness; speak not now such things; away with war and all strife among the immortals, and turn^m thy voice to Protogeneia's city, where following the behest of Jove, hurler of the lightning, Pyrrha and Deucalion, from Parnassus descending, founded their first mansion, and without the nuptial bed produced the kindred stony race, and hence

"the Iliad, (lib. ε'. 395.) sang: Τῇ δ' Ἀΐδης ἐν τοῖσι πελώριοις ὤπεν δῖον, — ὅτ' ἔτι μιν ἑνὸς ἀνὴρ Διὸς αἰγιόχοιο, — ἐν Πύλῳ ἐν νεκτέεσσι βαλὼν δδύνγσιν ἔδωκεν" &c. The reader is aware, that by πύλῳ many understand the gates of hell.

1 55—59. See the same pious sentiment expressed in Olymp. i. 82. Τὸ καυχᾶσθαι παρὰ καιρὸν, according to the Scholiast, alludes to the immoderate praise of Hercules; the sense being, "It is the part of the madman (μανίαισιν ὁπορεύεται, *lit.* consonat insanias) "to praise immoderately a mortal, "and to exalt him above the gods." For καυχᾶσθαι does not always signify to vaunt, to boast, but sometimes also to praise much: so in the New Testament, 2 Cor. ix. 2. Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι, &c. Where

the English translators have rendered it, *boast of*.

m 62. Iapet had for sons, Prometheus and Epimetheus: Prometheus, by Clymenes, had Deucalion; Epimetheus, by Pandora, had Pyrrha: from the marriage of Deucalion and Pyrrha was born Amphictyon, the father of Locrus, who gave his name to Locris. This Locrus married a daughter of Opus, king of Elis; (whose name was probably Protogeneia;) by connexion with Jove on mount Maenalus she brought forth a son, to whom Locrus gave the name of Opus, the child's grandfather by the mother's side: Opus, it would appear, built the city that bore his name, and which, therefore, is appropriately termed, v. 63. Protogeneia's town. Gedike Pind. Carmm. Sell. 191. and Hey. Pind.

were they called $\Lambda\Lambda\text{OI}'$.^a To them awake the sounding path of words, and praise^o old wine, but the flower of new hymns——.

Er. 2. 75. They relate that the might of waters had o'er-spread the black earth,^p but by Jove's cares the flood straight sunk. From these *men of Opus* sprung^q your ancestors, bearers of the brazen

Carmm. i. 122. See also the subsequent note (g.)

n 71. $\Lambda\alpha\text{oi}$ from $\lambda\alpha\varsigma$, a stone. It was not considered beneath the dignity of the noblest poesy, to record the etymology of proper names. See Eurip. *Phoenissae*. 27. Sophoc. *Oed. T.* 1036. Hesiod. *Theog.* 144. and Pind. *Ol. vi.* 94.

o 72—75. *παλαιὸν οἶνον*, i. e. ancient traditions, such as that of Deucalion and Pyrrha.—*ἀνθ'α ἔμνων νεωτέρων*, recent deeds, which are still, as it were, blooming, such, for instance, as the triumph of Epharmostus. Gedik. Pind. Carmm. Sell. 190.

p 77—79. Construction: $\alpha\lambda\lambda\alpha$ ($\lambda\acute{\epsilon}\gamma\omicron\upsilon\sigma\iota$) *ἀντλον* (i. e. $\tau\acute{o}$ $\pi\lambda\eta\theta\acute{o}\varsigma$ $\epsilon\delta\alpha\tau\omicron\varsigma$) $\epsilon\lambda\acute{\iota}\nu$ $\alpha\mu\omega\tau\iota\nu$ (*refluxisse*) $\iota\epsilon\lambda\acute{\alpha}\phi\eta\gamma\eta\varsigma$ $\tau\acute{\epsilon}\chi\eta\alpha\iota\varsigma$ $\text{Z}\eta\eta\acute{o}\varsigma$ —*ἀντλον* is used generally in the sense of $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha$, so Euripides' *Hecub.* 1018.

q 79—84. Some (Beck. Pind. Carmm. i. 442.) read v. 82. $\kappa\omicron\upsilon\tau\omicron\iota$, $\kappa\omicron\upsilon\tau\acute{\alpha}\varsigma$ $\tau\epsilon$ $\phi\epsilon\rho$ — $\tau\acute{\alpha}\tau\omega$ (Doric for $\phi\epsilon\rho$ — $\tau\alpha\tau\omicron\upsilon$) $\text{K}\rho\omicron\nu\acute{\iota}\delta\alpha\nu$, &c. as thereby the difficulties of this thorny passage are diminished, at least, in number: it must, however, be observed, that as the poets may by licence place the singular for the

plural, the explanation I am about to give may apply also to the text of Heyne, supposing $\kappa\omicron\upsilon\tau\acute{\alpha}\nu$ $\tau\epsilon$ $\phi\epsilon\rho$ — $\tau\acute{\alpha}\tau\omega$ $\text{K}\rho\omicron\nu\acute{\iota}\delta\alpha\nu$ to be a poetical licence for $\kappa\omicron\upsilon\tau\acute{\alpha}\varsigma$ $\tau\epsilon$ $\phi\epsilon\rho$ — $\tau\acute{\alpha}\tau\omega$ $\text{K}\rho\omicron\nu\acute{\iota}\delta\alpha\nu$.

The explanation given by Gedike is as follows, $\epsilon\mu\acute{\iota}\tau\epsilon\rho\omicron\iota$ $\pi\rho\acute{o}\gamma\omicron\nu\omicron\iota$ (i. e. the ancestors of Epharmostus the Opuntian) $\kappa\epsilon\acute{\iota}\nu\omega\nu$ $\iota\epsilon$ — $\sigma\alpha\nu$ (i. e. sprung from Deucalion and Pyrrha) $\text{I}\alpha\pi\epsilon\iota\omicron\nu\acute{\iota}\delta\omicron\varsigma$ $\phi\acute{o}\tau\lambda\alpha\varsigma$ $\kappa\omicron\upsilon\tau\omicron\iota$ (i. e. descendants of Iapet, since Deucalion was son of Prometheus, and grandson of Iapet; and Pyrrha was daughter of Epimetheus, and granddaughter of Iapet:) $\kappa\omicron\upsilon\tau\acute{\alpha}\varsigma$ $\tau\epsilon$ $\phi\epsilon\rho$ — $\tau\acute{\alpha}\tau\omega$ $\text{K}\rho\omicron\nu\acute{\iota}\delta\alpha\nu$ (by the mistress, *amasia*, of Jove, Protogeneia:) $\iota\gamma\chi\acute{\alpha}\rho\iota\omicron\iota$ $\beta\alpha\sigma\iota\lambda\acute{\eta}\varsigma$ (i. e. not foreign, but born in Locris itself), $\delta\alpha\iota$ (succeeding in an uninterrupted line to each other.) Gedik. Pind. Carmm. Sell. 191.

The principal difficulties which offer subject of dispute are three: 1st, Who was the daughter of Opus, with whom Jove conversed on mount Maenalus, ll. 86, 87? 2nd, What is the signification to be given to $\kappa\omicron\upsilon\tau\acute{\alpha}\nu$ or $\kappa\omicron\upsilon\tau\acute{\alpha}\varsigma$, l. 82? 3rd, What is the real signification of $\pi\rho\acute{\iota}\nu$, l. 85?

buckler, sons in the beginning of Iapet's race, and of the concubine of Jove, noblest of Saturn's sons, ever native kings.

The sovereign of Olympus erst conveying Opus' daughter from the land of the Eleans, met in secret with her on the Maenalian hills, then brought her to Locrus, lest age forth bringing death,

With regard to the first, Gedike, founding his opinion on l. 64, takes this daughter of Opus to have been Protogeneia. Heyne contends that the conclusion cannot be fairly inferred from Pindar's text; particularly as by other authors she is represented as married to Aëthlius, by whom she had Endymion, who held Elis, and left the kingdom to Epeus; whence that people were called Epeans. Pausanias lib. v. c. 2. [Referring to the passage quoted by the learned editor, I find the words are: "They say that over this land Aëthlius first reigned, and that he was born of Jove and Protogeneia, daughter to Deucalion; from Aëthlius was born Endymion."—"Endymion proffered the kingdom as the prize of a race in Olympia to his sons: Epeus conquered, and then for the first time, they over whom he ruled bore the name of Epeans."] The Scholiasts are of opinion, that the Protogeneia, daughter of Deucalion and Pyrrha, was the same with the wife of Locrus.

With regard to the second difficulty, the signification of *κοῦρην*,

Gedike, as we saw above, has rendered *κοῦρην*, *ex amasia Jovis*: Heyne (v. 4. 123:) denies that *κοῦραι* can signify *amicas*, or indeed any thing but *filias*, when preceding a proper name; so the Muses are called *κοῦραι Διός*.

The third difficulty is the appropriate meaning of *πρὶν*, concerning which Gedike says, "*cave veritas prius quam, sed est olim*." [To which I may add, that *πρὶν* occurs in the same sense, Isthm. viii. 151.] The Scholiast explains it *κατὰ τὸ παλαιόν*. Heyne prefers not to take it in an absolute sense, but in its more usual signification, of *ere, priusquam*. This editor, therefore, supposing that Pindar follows a fable different from the common one, and less known to us, concerning some damsel of Iapet's race, and beloved of Jove, from whom came a posterity that ruled Loeris, even before Deucalion, explains the whole passage as follows: "from these descended your warlike ancestors, (in their first origin proceeding from Iapet's race, and the daughter of Jove, [which must be taken as spoken indefinitely of one, unless we admit the reading *κοῦρην*,]

ANT. 3.
101.

might wrest him spoiled of posterity. But his spouse bore the mighty effluence, and the hero rejoiced, seeing *his* supposed son; and bade him, *grown* a man, high-famed for form and deeds, bear his maternal grandsire's name. Next he gave unto him a city and a people to rule. Then came there to him strangers from Argos, and from Thebes, and Arcadians and Pisans too.

But chiefly of the new comers he honoured Actor's and Aegina's son, Menoetius——. Menoetius, whose son with the Atridae invading Teuthris' plain, alone stood with Achilles, what

"native kings of this land,) ere
"that the ruler of Olympus, hav-
"ing from the land of the Epeans
"conveyed the daughter of Opus,
"mingled with her in the Maena-
"lian hills, and brought her to Lo-
"crus, lest," &c.

In my translation I have followed Gedike's interpretation; but have thought it my duty to state fairly the difficulties and the explanations given by various editors, so that the reader may use his own judgment in the choice.

r 95. *Σερὸν υἱόν*. He was a substititious son; but Locrus thought he was his own. Bened. *Πυθ.* *resp.* 175.

s 96. Pindar in the preceding Ode makes the beauty of Alcimondon a subject of praise (*Olymp. viii.* 24:) in both passages it is probable the poet alludes to that roundness of limb, firmness of muscle, and general character of

vigorous health, which were acquired by great practice in gymnastic exercises, and bespoke the possessor useful to defend his country; for before the invention of gunpowder, the skill and bodily strength of individual soldiers had a great share in deciding the fate of battle. Now indeed that the system of warfare, improved as it is called, tends to debase the soldier to a mere machine, and that the attainment of bodily strength and agility is therefore no longer an object of national education; the masculine beauty of the ancients, such as we see in the Farnese Hercules, and Apollo and Laocoon of the Belvedere, is nearly lost: nay, it would appear that the man is called handsome, whose features approach nearest in contour and complexion to those of the weaker sex. See Cic. *de Officiis*, lib. i. c. xxxvi.

day Telephus routing drove the bold Achives to their sea galleys, thus to shew^t the wise *a mark whereby* to know Patroclus' valiant soul: from Ep. 3. 117. hence did Thetis' child beseech him ne'er to take rank in destructive war unguarded by his spear, queller of men——.

Wouldⁿ that I were skilled to advance *in this theme*, borne on the Muses' car! and would that boldness and ample power were mine——! But *attracted by the conqueror's hospitality and valour*, I am come the praiser of Lampromachus' Isthmian tiar; since in one day both achieved the same exploit: two^x other victories next befel 872. 4. 137.

t 113—115. Construction: *ὅτε δειξαι ἱμῶν μαθεῖν βιητὴν νόον Πατρόκλου*. Explanation of the elder Scholiast: *ὅτε δυνατόν εἶναι δειξαι παντὶ φρονίμῳ πρὸς τὸ γινῶναι τὴν τοῦ Πατρόκλου ἐπὶ τῇ ἀνδρείᾳ διανοίαν τε καὶ σπουδὴν καὶ θάρσος*. Hey. Pind. Carmm. ii. 392. Gedike, instead of *δειξαι*, offers, on conjecture, *εἶναι*, ut liceret cognoscere. Gedik. Pind. Carmm. Sell. 192.

u 120—123. Construction: (*εἰθε*) *εἶην εὐρησευπῆς (novorum carminum inventor, i. e. ingeniosus, disertus) ἀνηγεῖσθαι (invehi) πρόσφορος (for ferendus) ἐν δίφρῳ Μουσῶν τόλμα δὲ (εἰθε) ἔπαινον καὶ ἀμφιλαφὲς δόναμις*. Paraphrase: "Would that I might continue my digression; and that I had vigour and boldness of genius to inspire my song

"on such a subject. But (l. 123.) "I have other duties to fulfil: I "am come to celebrate the many "victories won by Epharmostus "and Lampromachus (his brother "or relation.") Hey. Pind. Carmm. i. 127. Beck. Pind. Carmm. i. 445. v. 123. *προξενία τ' ἀρετῇ τε*, Heyne explains *propter hospitii necessitudinem et praeclaram virtutem victoris*.

x 128—129. In the two preceding lines the poet speaks of an Isthmian victory common to Epharmostus and Lampromachus: he now mentions two victories won in the same place by Epharmostus alone. *Ἐφαρμόστῳ* must, therefore, be closely joined to *ἀλλὰ δὲ δὴ ἐγένοντο*. Gedik. Pind. Carmm. Sell. 193.

Epharmostus near Corinthus' gates, others again in Nemea's bosom.' At Argos he bore the prize of men; and when a youth at Athens. In^a Marathon for the silver goblet, what strife did he abide with his elders, escaping from among the beardless youths! And with what shouts^a greeted did he cross the cirque, having by fleet unconquered skill o'ercome the men, beauteous and fair as he was; having too achieved fairest deeds! By his exploits in the feast of Lycian Jove,^b he struck with awe the Parrhasian host; and so again when in

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143.

y 130—131. Nemea was situate in a deep valley, surrounded on all sides by well-wooded mountains: hence Νεμεία βαθυπέδιος (Nem. iii. 130.) The aptness of this last epithet appears particularly striking to the traveller who, on the road to Argos from Corinth, first sees the Nemean plain from the summit of the mountain range, which encircled the territory.

z 134—137. Construction: ολον ἀγῶνα πρεσβυτέρων, ἐν Μαραθῶνι, ἀμφ' ἀργυρίοι, συληθείς ἀγενοίων;—the two last words may signify, either "who having secretly escaped from among the striplings" or "of his own age, mingled with the men:" or "having hardly passed the age of boyhood." Gedike Pind. Carmm. Sell. 193.

a 138—142. Construction: ὅσῳ δὲ βοῇ διήρχετο κύκλον, δαμάσας φῶτας ὅξυρεπτεῖ ἀπτιῶτι δόλω, ὥραιοσ δὲν καὶ καλὸς, κάλλιστά τε ῥίξας. I have followed the usual inter-

pretation, which takes these lines as allusive to a foot race, won by Epharmostus. Heyne and Gedike give another explanation: "With what acclamation was he greeted when he crossed the circle of bystanders, (κύκλον, spectatorium coronam,) having by the wrestler's rapid, unshaken (ἀπτιῶτι, not-falling) craft, overthrown his adversaries, though arrived at man's estate," &c. Hey. Pind. Carmm. i. 128. Gedike Pind. Carmm. Sell. 193.

b 142—145. Construction: τὰ δὲ (i. e. κατὰ τὰ δὲ πραχθέντα ἀμφὶ πανήγυριν Ζηνὸς Λυκαίου (i. e. ἐν πανηγύρεϊ in Lycæis) θανυμαστός δὲν ἐφάνη στρατῷ Παρρᾶσι (i. e. populo Arcadiæ)—Jove Lycæus was worshipped in Mount Lycæus of Arcadia. Pausan. viii. 2. Λυκαίων Δία ἐνόμασε Λυκαίων καὶ ἀγῶνα ἔθηκε Λυκαία. Ibid. c. 38. τραφῆναι τὸν Δία φασὶν ἐν τῷ ὄρει τῷ Λυκαίῳ, etc.

Pellene he bore off the warm shield* against the cold blasts. Witness to his victories are Iolaus' tomb and sea-beat Eleusis.

Whate'er *proceeds*^d from nature is best, yet do many among men strive to win glory by acquired knowledge; but when unfavoured* of the gods, no deed becomes the more obscure when held in silence: for of paths, some lead higher, nor can one single pursuit busy us all; above' all soars wisdom——.

c 147. *φάρμακον*, literally, "remedy against the chilling winds:" the prize at Pellene was a mantle. See Olymp. vii. note (t) of this translation.

d 152. After *φύξ* supply *γινόμενον*.

e 156—158. Paraphrase. Sed cum naturae dotibus careant (homines,) aliisque sint inferiores, satius est, quicquid vel foeliciter ab illis gestum est, tacere: nec silentium illud fuerit reprehensibile dignum. Bened. *Πινδ. περ. 180*. Compare Olymp. ii. 154—159.

f 161—162. *σοφίαι μὲν αἰπυναί*. Heyne explains: "at in arte aliqua excellere, difficile est, αἰπύνον ἴσθι, σοφὸν εἶναι." Hey. *Pind. Carmm. i. 130*. Schmidius's interpretation is "Sapientia, i. e. ingenii cultura et liberalia studia, omnes alias *μελίτας* superant. Hac ultima gnome Poeta tacite sui et artis suae laudem omnium victoriarum laudi anteforendam innuit." Schmid. ex *Gedik*.

Pind. Carmm. Sel. 104. I have followed Schmidius, because his interpretation accords with the sense in which Pindar generally uses *σοφία*. See Olymp. vii. 98. ix. 57. Nem. vii. 33. Pyth. iii. 98. *Fragm. ex Threnis*, translated at page 17. note (s) of this work, and the noble fragment of Pindar's hymn to the eclipsed sun, (*θσμα εἰς ἥλιον ἐκλείψαντα*), which I shall take this opportunity of introducing to the reader's notice. 'Αετὶς ἀελίου πολύσκοπε,—μή σε θεῶν' ἀνερ ὁμμάτων.—ἄστρον ὑπέρτατον, ἐν ἀμέρᾳ—ἐλεπτόμενον, ἰσηκεσάμαχάνον—ἰσχνὸν ποταμῖνον ἀνδράσι,—καὶ σοφίας ὁδόν.—ἐπισπέντιον ἀνταπὸν ἰσσυμένα—ἱλατῆρας τι νωτέρων ἢ πάρος.—'Ἄλλὰ σε πρὸς Διὸς,—ἵππως θοάς, ἱκετεύω,—ἀπ' ἡμῶν' ἐς δαβον—τράπου οἴθβαις.—ὦ πότνια, πάγκοινον τίρας.—πολλέμον δ' ἡ σάμα φέρεις τινός,—ἡ καρπὸν φέδισιν—ἡ νικητοῦ σθίνος ὑπέφατον,—ἡ στάσιν οὐλομένην,—ἡ πάντων κενύουσιν ἀνὰ πίδα, —ἡ πα-

Do thou, *my soul*, turning⁶ toward this contest, loud and bold resound the hero, by heaven's grace born strong in hand, skilful in limb, and whose eyes bespeak vigour; who vanquishing, has in the feast entwined with wreaths the shrine of Ajax, Oileus' son.

γετὸν χθονός, ἡ νότιον θείος—ἔ-
δαι ζακότῳ διερόν,—ἡ γαῖαν κατα-
κλύσασα θήσεις—ἀνδρῶν νίων ἱε-
ραρχῆς—γένος δλοφυνδόν. "Beam
" of the sun, who seest all things,
" heaven grant I may no longer
" witness thee despoiled of light.
" Most lofty of the stars! with-
" drawing thyself during day thou
" hast rendered of no avail the
" buxom strength of men, thou
" hast hidden the path of wisdom.
" Rushing o'er a dark way, thou
" guidest thy car otherwise than
" heretofore." (Such, at least, is
the meaning, according to the
text that has reached us.) "In
" Jove's name, I beseech thee,
" turn thy fleet coursers Thebes-
" ward, in sign of blissful presage.
" O venerable *shaft*, wonder com-
" mon to all, sure thou bringest
" omen of some war, or waste to
" the harvest, or civil strife de-
" structive, or the mighty force of
" snow, or the rush of ocean o'er
" the plain, or the frost-bound
" earth, or rainy summer, bathed
" in the furious storm; else de-
" lugging the land again thou wilt
" desolate the race of new-created
" man." It is beyond the compass
of my present task to comment on
the corrupted state of the text of
this fragment, particularly as the
subject is largely treated by Schnei-

der in Hey. Pind. Carmm. iii. 59.
et seqq. I shall content myself with
observing, that the sentiments are
highly worthy of a pious poet con-
templating the most awful of hea-
venly prodigies, in an age when
the nature of eclipses was un-
known. It is in allusion to this
passage that Pliny (ii. 12. sect. 9.)
says: "Misera hominum mente in
" defectibus scelera aut mortem
" aliquam siderum pavente, quo in
" metu facie Stesichori et Pindari
" vatium sublima ora palam est de-
" liquio solis."

g 162. ad finem. Construction:
προσφέρων (σὲ πρὸς τὸ) δῖον τοῦ-
το, (ὡ θνητὲ), θαρσύνων ὄρνυσαι ὄρθων
τόνδ' ἄνδρα δαμονίως (i. e. σὺν δαί-
μονι) γιγάναι εὐχεῖρα, δεξιόγυιον,
ὄρῳντ' ἄλκην, ὃς νικῶν ἐπιστεφά-
νωσε βωμὸν Αἰάντιον Οἰλιάδου (ἐν)
δαίτῃ—προσφέρων may be taken ac-
tively, "bringing forward, pub-
" lishing, blazoning," and δῖον
may be understood of "the reward
" of praise." Beck. Pind. Carmm.
i. 447. ὄρῳντ' ἀλκῶν, is explained
by the Scholiast, ὃς καὶ τῷ βλέμ-
ματι ἄλκην καὶ δύναμιν ἐμφαίνει.
Hey. Pind. Carmm. ii. 401. The
same Scholiast in another place ex-
plains it, βλέποντα ἀνδρείαν, so
Aristoph. Plut. 328. βλέπειν Ἀρῇ,
and Acharn. 565. βλέπειν ἀσπρα-
πᾶς.

THE TENTH
OLYMPIC ODE,

INSCRIBED

TO AGESIDAMUS,

AN EPIZEPHYRIAN LOCRIAN,

Conqueror by the Caestus.

ARGUMENT.

The poet begins the Ode by apologizing to Agesidamus for having so long delayed composing it, after promising it, 1—19. He then compliments him upon his country, and consoles him for being worsted at the beginning of the contest, till encouraged by Ilas, by relating the same circumstance of Hercules and Patroclus, 19—29. He then describes the institution of the Olympic games by Hercules, after the victory he obtained over Augeas, and the sons of Neptune and Molione, 30—70. And enumerates those who won the first prizes in the athletic exercises, 70—110. He then, returning to Agesidamus, and congratulating him on having a poet to sing his exploits, though after some delay, concludes with praising his strength and beauty.

[Date of the victory, Olymp. 74, 1st; or A. C. 473.]

OLYMPIANS.

ODE X.

TO AGESIDAMUS, AN EPIZEPHYRIAN LOCRIAN,

Conqueror by the Cæstus.

STR. 1. **READ**^a the name of Archistratus' son, where in my soul he stands inscribed : for I had forgot that I owed to him a sweet lay. Do thou, I say, O Muse, and thou, O Truth, daughter of Jove, far from me chase with upright hand the unfriendly blame
ANT. 1. 9. of lies. For the promised day, long elapsed,^b has

a 1. ἀνάγνωρί μοι. The reader will observe, that ἀναγινώσκω admits the signification to read; like its Latin cognate, cognoscere: "hunc (librum) quum cognoscent ephori." Corn. Nep. Lysand. 4. Pauw's translation is, "Dignoscite, qua parte mentis meae pictus sit uisui: in quo sit apud me pretio, ut ut oblitus fui, suo tempore hymnum ei scribere." Pauw Notae in Pind. 71.

The persons whom the poet addresses are (vv. 5, 6.) the Muse and Truth: according to Pauw's interpretation, the poet addresses

all who may hear or read the Ode. Pauw Notae in Pind. 72.

b 9. ὁ μίλλων χρόνος, must refer to the time fixed for the framing of the Ode, which, then, was future. But as the prescribed term had elapsed, this same ὁ μίλλων χρόνος is said to be ἔκαθεν ἐπελθών. Bened. Πινδ. περ. 186. Pauw renders ὁ μίλλων χρόνος, cunctans, moras noctens tempus; i. e. the time wherein the delay has been committed, wherein I have delayed, ἔκαθ. ἐπ. elapsing from a long date, &c. Pauw Notae in Pind. 72. The translation given

shamed my deep debt. Yet is interest powerful
to relax the sharp reproof of men——.

Now must we see how the rolling wave^d shall
hurl the pebble, and how in friendly gratitude we
shall pay the public strain; for Truth infallible Ep. 1. 17.
sways the city of Zephyrian Locrians; * them also
does Calliope and brazen Mars cherish——.

E'en the thrice valiant Hercules^e did the Cyc-

above conveys, I believe, the idea of the poet; I could have wished the English phrase had approached nearer to the construction of the Greek, but I shall probably be excused by those who are acquainted with the tedious labour of translating word for word into palatable prose such an author as Pindar.

c 11—12. Construction: ὅμως δὲ ὁ τόκος δυνατός (ιστε) λῦσαι ὀφείλαν ἐπιμαρτυρῶν ἀνδρῶν by this general sentence the poet probably means only to assert, that he will now acquit his promise in such a manner, as that he may be said to pay his debts with interest. According, however, to the general interpretation, Pindar accompanied this Ode with another small one, the following Olympian; which generally bears the cognomen, Τόκος, interest.

d 14—15. Paraphrase: "now must we see what shall be the first theme touched upon in this hymn, consecrated to the victor and to his city." By ψῆφον

διεσομένην, Pauw understands "Calculus contra me latus" prop-
"ter moram;" an idea not unfamiliar to the poet, see Ol. vi. 73. Pauw Notae in Pind. 73.—καὶ τοὺν λόγον, praise, hymn common to both conqueror and people.

e 17—18. There were three nations of Locrians; the Epinephyrians in Italy; the Ozolians in Aetolia; the Epicnemidians in Euboea. The reader will not fail to observe, both in this and the following Ode, that the poet makes but slight mention of the Grecian colony to which his hero belonged, although the countries which had given birth to Olympic victors, their founders and worthies, famed for valour and virtues, are favourite themes with the Lyric bard; but little probably could be said in praise of these colonizers of Magna Grecia, one of the reasons, perhaps, which caused the poet to forget his promise.

f 19—23. Hercules making war with Cynus, the son of Mars, (the Cynus slain by Achilles was a

nean fight worst: to Ias then let Agesidamus, pugilist triumphant in Olympia, bear gratitude, as of yore to Achilles Patroclus; for a hero^s cheering one born to valour may, with god's help, STR. 2. 26. lead to matchless glory——. But few^h are they that have gained victory unlaboured: conquest won by toil is before all a light to life——.

The *festive* lawⁱ urges me to sing Jove's noble list, which, by Pelops' ancient sepulchre, the might of Hercules founded, when he had slain Neptune's son, Cteatus, in courage irre- ANT. 2. 34. proachable; Eurytus too he slew, (that from the haughty unwilling Augeas he might gain the huge meed of his services,^k) for, beneath Cleonae,

son of Neptune,) on account of his cruelty, was at first defeated, though he afterwards overcame and killed him. From this circumstance, and Patroclus being encouraged by the exhortations of Achilles at the siege of Troy, he consoles Agesidamus for being worsted at the beginning of the conflict, till he assumed fresh strength and spirits from the encouragements of Ias, who was probably his ἀλείπτρις, or anointer. Pye's Trans. of Pind. p. 310. Oxford, 1810. The great ambition of the Cycnus slain by Hercules was, to erect a temple of men's skulls to his father Mars.

g 23—25. Construction: ὁ θή-
ξας (τινὰ ἄνδρα) φόντα ἀπειγῇ (i. e.
πρὸς ἀπειρήν) ὤρμασι καὶ (i. e. ὁρ-

μῆν ἂν δύνῃται) αὐτὸν πρὸς κλῆος.
h 26—27. Compare Ol. xi. 4. and
Ol. vi. 13. Construction: παῦροι
τινὲς ἔλαβον χάρμα (i. e. νίκην, as
in Isth. v. 69.) ἀπονόν· Ἔργον [the
contest attended with toil and an-
xiety, here opposed to χάρμα ἀπο-
νόν] (ἵσται) φάος βίωφι πρὸ πάντων.
The last word may be taken, either
in a neutral or masculine sense.
Hey. Pind. Carmm. i. 135. V. L.

i. 29. Θέμιτες, Doric for Θέ-
μιστες, the festive laws, or rules.
Homer uses this word more than
once in the sense of *rules*; that is
to say, as equivalent to θεσμός.

k 34—36. ὡς πρᾶσσουσιν ἐκὼν
δαίμοντα Λύγσιαν ὑπέρβιον μισθὸν
λάτριον (due for his services.) The
poet here mentions the reason
which induced Hercules to slay

Hercules lying wait among the bushes, slew them on the road: for the overweening sons of Molione¹ had erst slain his Tirynthian band, tarrying Er. 2. 42. in the Elean defiles. And, in truth, not long after did the Epeans' sovereign,^m deceiver of his guests, beholdⁿ the wealthy state, his own city, plunged by raging fire and the clash of iron into the deep stream of wo; (for it is beyond the power of man to withstand the vengeance of the mightier :) nor, through folly, did even he, the last opponent of the storm, escape black death.

Jove's gallant son then, in Pisa collecting his Str. 3. 51. whole host, and the spoil, meted out for his mighty sire the hallowed precinct; and around fencing, marked on the naked *land*, the Altis.^o

Cteatus and Eurytus; namely, in order that Augeas, being left alone, might more easily be conquered. Hercules' reward for clearing the filth of the Augean stalls, was to have been every tenth cow of the herds. Ben. Πινδ. περ. 190.

l 42. Cteatus and Eurytus were sons of Neptune, by Molione. Hey. Pind. Carmin. i. 136.

m 43. Ἐπειῶν βασιλεὺς, the periphrasis of Augeas. He is called ξυναπάτης, since he defrauded his guest, Hercules, of the promised recompence.

n 42—50. Construction: καὶ μὴν ξυναπάτης βασιλεὺς Ἐπειῶν οὐ πολλὸν (χρόνον) ἔπισθεν (i. e. ὅστις) μετὰ ταῦτα εἶδε πολυετίαν πατρίδα, ἴδεν πόλιν, ὑπὸ στειρῇ πυρὶ

πληγαῖς τε σιδήρου ἵζουσαν (i. e. καταδυσμένην) εἰς βαθὺν ὀχετὸν ἔτης. --- νεῖκος δὲ (i. e. γὰρ) κρείσσονων ἀπορὸν (ἵστι) ἀποδίδσθαι --- καὶ ἑκείνος (i. e. Αὔγείας) ἀβουλία, ὅσση τὰτος ἀντήσας ἀλώσιος, οὐκ ἐξίφυγε θάνατον αἰπὺν. Compare Nem. x. 135.

o 55. Τὸ δὲ ἄλσος τὸ ἱερὸν τοῦ Διὸς, παραποιήσαντες τὸ ὄνομα, (i. e. by a corruption of the name,) Ἄλτιν ἐκ παλαιοῦ καλοῦσι· καὶ δὴ καὶ Πινδάρῳ ποιήσαντι ἐς ἄνδρα Ὀλυμπιονίκην φάσμα Ἄλτις ἐπωνόμασται τὸ χωρίον. Paus. in Ellas. lib. v. cap. x. 1. Many wonders were seen in the Altis, of which Pausanias has left a long description; the most remarkable was the temple of Jove Olympic,

Next, having honored the stream of Alpheus and
 ANT. 3. 59. the twelve sovereign gods, on² the plain, within the
 circle, he fixed a place for the celebration of feasts
 at eventide, and called the hill of Cronus; for
 before, when¹ Oenomaus ruled, unnamed, the spot
 was bathed in store of snow.

At this first instituted festival stood indeed pre-
 sent the Fates and Time——time, which alone
 EP. 3. 67. brings forth certain truth——he onwards rolling,
 hath clearly shewn how, taking the firstlings,³
 gifts of war, the hero held sacrifice; how too he
 founded the quinquennial feast——.

containing Phidias' noble statue of
 the deity in ivory and gold.

p 56—58. Construction: τὸ δὲ
 ἐνὶ ἄλφει (i. e. within the Altis) πύ-
 λον ἔθηκε λύσειν δόρκου (i. e. κα-
 τάλυσιν εἰς δόρκον.) Hey. Pind.
 Carmin. i. 139. "The Eleans have
 "also a banquetting room within
 "the Pritaneum," (which was in
 the Altis,) "and opposite to the
 "chamber of the sacred fire: here
 "they feast those who have con-
 "quered in the Olympic games."
 Paus. lib. v. cap. xv. 8.

q δὲ, i. e. ἐφ' ἧς ἡμέρας, as long
 as Oenomaus ruled; of yore. Pauw
 Notae in Pind. 78. Εἰρίετο πολλὰ
 νηρόδαι, I take to be an allegorical
 mode of expressing that the spot
 was unknown, unfamed; for unless
 the climate of the world has un-
 dergone a prodigious change since
 the epoch here mentioned, one can-

not easily conceive how such an
 accident can literally apply to a
 sheltered valley between the 36th
 and 37th degrees of North latitude.

r 69. ἀκρόθινα. This word oc-
 curs also in Ol. ii. 7. In both cases
 I have taken it as equivalent to the
 ἀκροθίνα of Euripides (Phoeniss.
 219. ex Edit. Porsoni;) that is to
 say, to the accusative neuter plu-
 ral of ἀκροθίνος. In each instance
 Pauw regards it as accusative sin-
 gular of ἀκρόθις, making it in the
 former to signify summum belli
 cumulum: partem belli postre-
 mam; and in the passage now be-
 fore us, rendering δόσιν ἀκρόθινα,
 munus lautum, quod alte accumu-
 latum est. Pauw Notae in Pind.
 9. et 78. Speaking of these two
 words Heyne observes, deficient
 nos exempla usus utriusque formae.
 Hey. Pind. Carmin. i. 141.

To whom then, in the first Olympiad, and at the first games,^a befel^t the recent crown, through *the* might of hands, and of feet, and of cars; to whom, winning gloriously, the trophy of the lists, having in the strife o'erthrown his rival?

Racing on foot, Licymnius' son, Oeonus, pre-Str. 4.76. vailed in the straight stadium; and he came from Midea, leading an army: and in the wrestling match Echemus *vanquished*, exalting Tegea. The prize of the boxers Doryclus bore, he that dwelt in 'Tirynthus' town: in the four-horse race Semus, Ant. 4.84. from Mantinea, was sung; and with the javelin Phrastor hit the mark. Eniceus,^u whirling with his hand, far heaved the stone beyond all *rivals*, and raised a mighty shout from his companion band——. Then fair-eyed Phoebe's lovely light illumed the eve, and amid jocund feasts the whole Ex. 4.92. precinct resounded the laudatory strain.

^a 71. According to the interpretation I have selected, a full stop must be read after *ἰοπράν*, v. 69.; in lieu thereof, Heyne places a comma, deferring the longer pause to *κακορροαί* *τε*, according to which reading, "in the first Olympiad, and at the first games," must be transferred to the end of the preceding paragraph.

^t 72—75. Construction: *τίς δὲ ἔλαχε ποταίνων στίφανον χεῖρσι*

ποσὶν τε καὶ ἄρμασι, (*τίς ἔλαχε στίφανον*) *δίμενος ἀγώνιον ἐχρος ἐν δόξῃ* (i. e. *ὁν δόξῃ, ἐν δόξῃ*), *ἔργῳ καὶ δαλῶν* (i. e. in the pugilistic combat overthrowing, conquering, his rival.)

^u 86—87. Construction: *Ἐνικεὺς ἔδωκε (ὁν) πύργῳ* (for *ἔδωκε πύργον*) *μῆκος* (i. e. *ἐς μῆκος*) *ὑπὲρ πάντας, χεῖρα καταώσας* (for *τοῦτον χειρὶ περιστρέψας*) alluding to the manner of hurling the disk.

Following^x then *the rites observed in that first origin*, e'en now will we sing the thunder of Jove, and his fiery shaft and blazing lightning, grasped (*or rather fitted to his hand*) with huge strength, a hymn bearing the name of the proud victory; and to the flute shall respond the gentle melody of songs—songs,^y which, though *after long tarrying*, have appeared fast by famed Dirce.

STR. 5.
101.

x 94—98. Construction: ἀρχαῖς προτέραις (i. e. ἀρχῇ προτέρᾳ) ἐπόμενοι, (since the praise of Jove occupies the first place in a hymn of Olympic victory,) κελαδησόμεθα βροντὴν καὶ πυρπάλαιον βέλος ὀρσικτύπου Διὸς γε (Heyne prefers τε) αἰθωνα κεραυνὸν ἀρηρότα (τῇ χειρὶ αὐτοῦ) ἐν (i. e. σὺν,) ἅπαντι κράτει, (these will we sing,) χάριν (a hymn, argument of a hymn) ἑπωνυμίαν νίκης ἀγερώχου (which takes its name from the proud victory it commemorates, that is to say, which is called Olympic.) Gedike translates this last “a hymn of proud victory, “which, as it were, gives a name “to the conqueror.” The same translator renders vv. 96, 97, 98, preisen den Donner des lauttösenden Zeus und sein feurbewapnet Geschoss, seinen flammenden Blitz, zu jeglichem Siege geschärft, “praise the thunder of “loud-pealing Jove, and his bolt “armed with fire, and his flaming “lightning, sharpened for every “victory, (i. e. invincible.)” On this extremely difficult passage the reader may consult Hey. Pind. Carmm. i. 143. and Beck. Pind.

Carmm. i. 461. Hermann's explanation is, perhaps, as satisfactory as any that hitherto have been proposed. “We will sing the thunder and fire-armed shaft of loud-pealing Jove, and his flaming lightning, conjoined to every victory; the reward this of Agesidamus' Olympic victory.” The poet calls the hymn χάριν, the reward of victory; its argument Διὸς κεραυνὸν, that is to say, Jove, ἐν ᾧ παντι κράτει ἀμυρότα, present at every victory, since he is president of the Olympic games, and the distributor of victory. Hey. Pind. Carmm. iii. 308. In this explanation, however, the learned scholar says nothing of the great hinge of dispute ἑπωνυμίαν, which Pauw denies to be an adjective. Pauw Notae in Pind. 81.

y 101—105. Construction: τὰ (i. e. ἅτινα μέλη,) (ἐν πλείονι) μὲν χρόνῳ (τῆς προσδοκίας,) ἐφάνη παρ' εὐκλείῃ Δίρκῃ· ἀλλὰ (οὕτω δέ σοι ποθεῖν) καὶ ἡδὲ ἔσται τὰ μέλη,) ὥσπερ παῖς ποθεινὸς ἐξ ἀλόχου (i. e. legitimate) πατρὶ (φαίνεται) ἤδη ἔκοντι τὸ πάλιν νεότητι (i. e. ἔκοντι εἰς τοῦμκαλιν τῇ νεότητι,) μάλα δὲ θερμαίνει νουν (αὐτοῦ) φιλότῃ

But *pleasing to thee will be this hymn*, as to a father fast approaching the point opposed to youth, a son late born of his wedded mate is dear, and of a truth greatly cheers his soul with love; since* most chilling to the dying is wealth descending to a strange unknown lord: and so, ANT. 5. 100. when, O Agesidamus, the hero that has achieved noble deeds reaches the mansion of Pluto unsung, he has gained but a scanty meed for his labour, having vainly toiled. But on thee shall the sweet sounding lyre and the gentle flute pour honour; wide too *spreads* the glory Jove's Piaecean daughters give.*

Thee following, O victor in Olympia, I with EP. 5. 117. care embrace *in my strains* the Locrians' noble race, and bedewing the manly city with the honey of poesy, I praise Archestratus' lovely son; whom I beheld by might of arm prevailing, hard by the

(i. e. διεγείρει τὸν νοῦν αὐτοῦ πρὸς φιλοφροσύνην.) The first member of the comparison is, in this instance, as in many others of Pindar, left to be supplied by the reader's judgment; a notable instance occurs in the first Strophe of the first Olympian, where the reader must himself complete the comparison of the Olympic list with water among elements, gold among metals, and the sun among stars: indeed to use the words of the younger Scholiast, εὐροις δ' ἂν καὶ παρὰ λογοποιοῖς πολλὰ τοιαῦτα. Hey. Pind. Carmm. ii. 425.

z 106—108. Construction: ἐπεὶ ὁ πλοῦτος λαχὼν ποιμένα ἐπακτὸν ἀλλότριον στυγερώτατός (ἴστι) τῷ θνήσκοντι. Literally, "Since wealth about to have a strange owner" (for the meaning of ποιμην extends to all power over persons and things, Ox. Pind. 129.) "is most hateful to the dying."

a 115. ἔχοντι, (Doric for ἔχουσι,) instead of the compound παρήχουσι. Bened. Πινδ. περ. 201.

Olympian shrine, in those days beauteous in form,
and endowed with youth^b——youth, which with
aid of Venus Cyprus-born, chased of yore un-
sparing death from Ganymede.

b 123. "Ὀρὰ κεραμμένον, i. e. ὄρσιον.

THE ELEVENTH

OLYMPIC ODE,

INSCRIBED

TO THE SAME AS THE FOREGOING.*

ARGUMENT.

The poet, by two comparisons, with which he begins his Ode, insinuates how acceptable to successful merit those songs of triumph are, which give stability and duration to their fame, 1—6. Declaring that these songs are due to the Olympic conquerors, he proceeds to celebrate the victory of Agesidamus, and the praises of his countrymen, the Locrians, 7—15. These latter he commends for their having been always reputed a brave, wise, and hospitable nation, 16—19. From whence he insinuates, that their virtues being hereditary and innate, there was no more likelihood of their departing from them, than there was of the fox and lion's changing their natures. West's Trans. of Pindar, Oxford, 1810. p. 65.

* The title *rókos*, *interest*, prefixed to this Ode by the grammarians, (on the authority of Ode x. 12.) Heyne has justly rejected. It is uncertain whether this Ode relates to another victory, or to the same as that celebrated in the preceding.

OLYMPIANS.

ODE XI.

TO THE SAME AS THE FOREGOING.

STR. 1. **THERE**^a is a time when to men the advantage of wind is greatest; there is when that of showers, heaven-sent offspring of the cloud is esteemed highest: but whoso prevails in the toilsome contest, to him most behoeful are dulcet hymns, seeds of future praise; and thereby is sanction given to ANT.1.7. mighty worth——. Such^b praise, against which

a 1—5. Construction: *ἔστιν ὅτε* (i. e. *ἔστι καιρὸς ὅτε* aliquando, interdum; vide Viger. de Idiotismis Graecis. cap. v. sect. iv. reg. ii.) *χρησις ἀνέμων (ἔστι) πλείστη ἀνθρώποις. ἔστι δὲ ὅτε (χρησις ὑδάτων οὐρανίων δμβρίων, παιδων Νεφέλης (ἔστι πλείστη) εἰδὲ τις εὐπράσσοι σὺν πόμφ, μελιγέρνεις ὕμνοι (εἰσιν, ὧν χρησις πλείστη ἔστιν), ἀρχαὶ (ρίζαι, αἰτίαι) ὑστέρων λόγων (i. e. ἱπαιωνν)* A gloss in one of the Bodleian manuscripts explains *ὑστέρων* by *μεγίστων*. Gl. MS. γ. Ox. Pind. 135. It is by an error of the press that in the above passage *πράσσει*, instead of *πράσσοι*

occurs in the edition of Heyne's Pindar, printed at Leipsic in MDCCCXVII. This error has been copied in the edition by Huntingford, London, 1814.

Ἔστιν—ἔστιν—εἰ δέ, is a common form of speech with our poet, signifying *non magis quam* or *similiter ut*. The sense here is: "Men do not feel at sundry times, greater need of wind and of rain, than conquerors do of praise and hymns:" a sentence expressed more than once by Pindar. See Nem. iii. v: 10. Beck. Pind. Carmin. i. 471.

b 8—9. The translation is ac-

envy prevails naught, is consecrated to the Olympic victors : such, therefore, doth my tongue seek to impart ; and under god's favour, through the poet's genius,^c blooms, to all eternity, the hero.

Son of Archestratus, Agesidamus, know that for thy Caestus' combat I now will sing o'er thy crown of glistening olive a sweet-sounding lay, EP. 1. 13. praising the race of Epizephyrian Locrians.

Ye Muses, join here^d the choral feast, I will vouch you shall not meet a people that drive the stranger from their shores, nor unpractised in

cording to Heyne's proposal of *μιν* for *μην*. Construction : τὰ (i. e. δι' αὐτῆς) ἡμετέρα γλῶσση ἐθέλει ποιμαίνειν (i. e. τρέφειν, αὔξειν, pascere, procurare) μιν (i. e. τοῦτον τὸν αἰῶνα.) Hey. Pind. Carmm. i. 149.

If you read τὰ μὲν, understand these words as said universally, in reference to what precedes : "Such songs, such praises, does my tongue wish to provide (literally "and metaphorically, to graze) for "all Olympic conquerors." Beck. Pind. Carmm. i. 473.

c 10. Construction : σοφαῖς δὲ πραπίδεσιν ἀνὴρ ἀνδρῶν ἰσας ἐκ θεοῦ. The sense being : *poetarum autem ingenio viri* (sc. victores) *in æternum florent deorum munere*. Thus the sentence harmonizes properly with the foregoing ἀφθόναρος, &c. Gedik. Pind. Carmm. Sell.

196. Heyne in his notes, and Gedike likewise, in his prose translation of Pindar's Olympians into German, take this phrase as equivalent to ἀεὶ γὰρ σοφός τις ἔστιν ἐκ θεοῦ. Hey. Pind. Carmm. i. 150.

d 16—19. Construction : ἐνθα, ὦ Μοῦσαι, συγκωμάξατε—ἰγγυήσομαι (ὕμῳ) ἀφίξεσθαι (πρὸς) μιν (i. e. τὴν γενεάν, or, τὸ γένος Λοκρῶν, οὖσαν) στρατὸν μὴ φυγόμενον, μὴ δὲ ἀπείρατον καλῶν, ἀκρόσοφον δὲ καὶ αἰχμαγνήν. The indulgent reader, after considering the various significations given by different authors to the English *virtue*, will, perhaps, excuse the manner in which I have translated in this place, and in Ol. i. v. 167, the word καλὰ. See Johnson's Dictionary, *VIRTUE*.

virtue ; but one nobly wise and valiant. For
neither is the ruddy fox, nor the loud-roaring lion,
wont to change his inborn nature.

e 20. ad f. The sense of the lony; but, like the inhabitants of
comparison is : The Epizephyrian their mother land, excel in wis-
Locrians have not degenerated from dom and in valour. See the pre-
their ancestors, the Grecian Lo- ceding Ode, note (e.)
crians, of whom they were a co-

THE TWELFTH
OLYMPIC ODE,

INSCRIBED

TO ERGOTELES OF HIMERA,

*Conqueror in the Foot Race, called Diolchus,
or Long Course.*

ARGUMENT.

As it was owing to Fortune that Ergoteles, exiled from his country, Cnossus, and received in Himera to the right of citizenship, has prospered, the poet invokes that goddess to be propitious to the Himeraeans, since all things depend on her, 1—6. The success and event of human counsels are uncertain, 6—13. They are often opposed to the hopes that have been conceived, 13—18. The conqueror himself would have withered at home in obscurity, had he not been driven from his country to Himera, where being admitted, he turned his mind to athletic exercises, and won many victories.

[Date of the victory, according to the Scholiast, OI. 77. 1; or A.C. 472.]

OLYMPIANS.

ODE XII.

TO ERGOTELES OF HIMERA,

Conqueror in the Foot Race, called Diolchus, or Long Course.

STR. 1.

SAVIOUR^b Fortune, daughter of Jove, deliverer, thee I beseech, for Himera's sake, ample

a Ergoteles, the son of Philanor, was born at Cnossus, in the island of Crete, whence being driven by civil war, he chose for his new country, Himera, a town of Sicily. He had before been conqueror in the Pythian and Isthmian games. But in this Ode he is celebrated for a victory in the foot race, won in Olympia. Gedik. Pind. Carmm. Sell. 60. This same Ergoteles is mentioned by Pausanias, 'Εργοτέλης ὁ Φιλάνορος δολιχοῦ δύο ἐν Ὀλυμπίᾳ νίκας, τοσαύτας δὲ ἄλλας Πυθοῖ καὶ ἐν Ἰσθμῷ τε καὶ Νεμέᾳ ἀντηρημένος, οὐχ Ἱμεραῖος εἶναι τὸ ἐξαρχῆς, καθάπερ γε τὸ ἐπίγραμμα τὸ ἐπ' αὐτῷ φησί, Κρής δὲ εἶναι λέγεται Κνώσσιος· ἱκεσιῶν δὲ ὑπὸ στασιωτῶν ἀπὸ Κνωσοῦ καὶ ἐς Ἱμέραν ἀφικόμενος, πολιτείας τετύχηκεν, ὧ καὶ πολλὰ εἴρητο ἄλλα ἐς τι-

μήν· ἱμελλεν οὖν, ὡς τὸ εἶκος, Ἱμεραῖος ἐν τοῖς ἀγῶσιν ἀναγορευθήσεσθαι. Paus. lib. vi. c. iv. par. 7.

b 1—3. Construction: (ὦ) Τύχη Σώτειρα, καὶ Ζηνὸς Ἐλευθερίου, λίσσομαι (i. e. ἱκετεύω) σε ἀμφὶ Ἱμέρᾳ εὐρυσθενεῖ πόλει. After the glorious combat of Plataea, wherein Mardonius was routed, a temple in commemoration of the delivery of the Greeks from Persian thralldom, was erected to Jove Eleuthérios: ἰδρύσαντο Ἐλευθερίου Διὸς ἱερὸν, καὶ ἀγῶνα γυμνικὸν στεφανίτην ἀπέδειξαν, Ἐλευθέρια προσάγορεύσαντες. (Strab. l. ix. Compare also Thucyd. l. ii. l. 71. and Simonides' neat epigram, Brunck. Analect. i. p. 134.) As Ergoteles' victory, according to the Scholiast, was in the 77th Olympiad, and the battle of Plataea was, we know,

city ! For by thee,* on the main, are ruled the swift galleys ; on land, rapid wars and meetings, rich in counsel : by thee are the hopes of men, ploughing *the ocean of vain phantoms*, now tossed on high, anon *hurled* to the deep.

Of those on earth, none yet by god's will hath ANT. 1. 10. found sure presage of things to be : for of future events knowledge is *but* blind ; and many, beyond *human* ken, are the accidents that have befallen men, contrary to bliss ; while they who are con-

fought in the second year of the 76th, we may readily conceive that the very mention of Jove Eleutherius, would recal a crowd of glorious and patriotic thoughts, at the period when this Ode was recited. Gedike Pind. Carmm. Sell. 197.

HIMÈRA, ville de la Sicanie (ou Sicile,) située sur la côte septentrionale de l'île, à l'Ouest de l'embouchure de la rivière d'Himéra, qui se décharge dans la mer Tyrhénienne. Elle fut fondée l'an 649 avant notre ère par Euclides, Simus et Sacon. Cette ville, anciennement très-florissante, fut détruite par les Carthaginois la quatrième année de la xcii. Olympiade, l'an 409 avant notre ère, 240 ans après sa fondation.

Quelques-uns ont placé mal-à-propos cette ville sur la côte méridionale, puisque Diodore de Sicile (lib. xiii. §. lxii.) dit que les vaisseaux de Syracuses, qui faisoient route vers Himère, étoient obligés de passer devant le port de Mes-

sane ou Messine. Des eaux thermales qu'elle avoit dans son voisinage, la font appeler aujourd'hui Termini. Laroher. Trad. d'Hérod. Tome viii. page 257. Cicero in Verr. ii. 2, 25. concerning Himera says, that " Himera delecta, quos cives belli calamitas reliquos fecerat, ii sese Thermis collocarant, in ejusdem agri finibus, neque longe ab oppido antiquo."

c 4—9. Construction of Heyne's text: τιν γὰρ (i. e. διά σου) θοαὶ νᾶες κυβερνῶνται ἐν πόντῳ, πόλεμόι τε λαίψηροί ἐν χέρσῳ, καὶ βουλευφόροι ἀγοραί· αἶγε μὲν ἀνδρῶν (διά σου) ἐλπίδες ἐκλίνδονται, (κατὰ) πολλὰ ἄνω, ται δ' αὖ κάτω τέρμινουσαι ψεύδη μεταμῶννα. Hermann reads v. 7. τὰ δέ, instead of ται δέ, supposing the τὰ μὲν, which ought to precede, omitted, and translates πικρὴ, πικρὴ: this interpretation has been followed, as most conformable to the English idiom. Hey. Pind. Carmm. iii. 311.

versant with the wrecking storm, have in brief
time bartered wo against mighty joy.

Ep. 1. 19. Son of Philanor, of a truth e'en the vigor of
thy feet, like the bird of Mars, that ne'er has
fought from home,^d within thy father's house might
have withered inglorious, had not civil strife be-
reft thee of thy native land, Cnossus. Now crowned
in Olympia; triumphant twice in Pytho and on
the Isthmus, Ergoteles, thou dost exalt* the tepid
baths of the nymphs, dwelling on a soil *become*
thine home.

d 20. Ἐνδομάχος ἔρ' ἀλίκρω
literally, "like the cock that fights
"at home, like the dunghill cock,"
in opposition to those bred for
public sport, which must undergo
a long and careful training before
they are fit to contend in the pit.

See Hoyle's Games Improved, p.
309. London, 1800.

e 27—28. Paraphrased by Be-
nedict; οἰσῶν καὶ τὴν ἀναστρέφοντα
παρ' Ἱμῆρα ὡς περ ἐν οἴκῳ γῆ, καὶ
παρὰ δὲ. Bened. Περὶ. περ. 212.

THE THIRTEENTH
OLYMPIC ODE,

INSCRIBED

TO XENOPHON OF CORINTH,

Conqueror in the Foot Race and Pentathlic Contest.

ARGUMENT.

The poet begins his Ode by complimenting the family of Xenophon on their successes in the Olympic games, and their hospitality, 1—5. He then celebrates their country, Corinth, for its good government, and for the quick genius of its inhabitants, in the invention of many useful and ornamental arts, 6—33. He next implores Jupiter to continue his blessings on them, and to remain propitious to Xenophon; whose exploits he enumerates, together with those of Thessalus and Ptoeodorus, his father and grandfather, 34—69. The poet then launches out again in praise of Corinth and her citizens, and relates the story of Bellerophon, 70—132. Then checking himself for digressing so far, returns to his hero, relates his various successes in the inferior games of Greece, and concludes with a prayer to Jupiter. Pye Trans. of Pindar, p. 71. Oxford, 1810.

[Date of the victory, Olymp. 79, 1.; or A. C. 464.]

OLYMPIANS.

ODE XIII.

TO XENOPHON OF CORINTH,

Conqueror in the Foot Race and Pentathlic Contest.

STR. 1.

EXTOLLING the house thrice^a triumphant in Olympia's lists, kind to citizens, to strangers hospitable; I will blazon happy Corinth, portal of Isthmian Neptune, stored with noble youths: for therein does Eunomia dwell, and her sisters, foundation of cities, Justice infallible, and concord Peace, stewards of wealth unto mortals, golden offspring of Themis, author of good

ANT. 1. 12. counsel: be theirs^b the care far to remove

a 1. Heyne takes *τρισολυμπιονίκαν*, as meaning *repeatedly victorious*: (See also the beginning of the note in this volume to Ol. ii. v. 123.) the English *thrice* has the same indefinite signification, being often placed for *much*: it is in this latter sense I have translated *πολλήλευρον*, thrice-famed, Ol. vi. v. 120.

b 12. *ἰθὺλοντι* is taken in an optative sense by S. V. whose ex-

planation of this passage is *βούλονται* (not *βούλοντο*, as in the Oxford Edition, p. 144. by a mistake of the press) *ὃ' ἂν ἀπαμβύνειν τὴν ὕβριν καὶ ἀποκωλύειν*. Hey. Pind. Carmm. ii. 441. If taken in an indicative sense for *ἰθὺλουσιν*, it must be regarded as a *vox otiosa*. Hey. Pind. Carmm. i. 157. *Ὑβριν ματέρα Κόρον*, i. e. "Arrogance, which renders us satiated and disgusted with our

from *that land* Arrogance, scoffing mother of Disgust——.

Beauteous are the things I have to tell ; and honest boldness urges my tongue to speak——.

Beyond man's power is it to conceal inborn nature ; oft^e then to you, sons of Aletes, have the blooming hours dealt in the sacred games the brilliant conquest of your heroes, o'ercoming through Es. 1. 23. their noble virtues : and oft in your breasts shed of yore the arts——. To him that invents belongs the whole toil——.^d Where^e first ap-

" own property, and to covet that " of others." In the oracle quoted by Herodotus, (Urania, c. 77.) Κόρος is likewise termed the son of ὕβρις.

c 17—24. Construction: ὑμῖν δὲ, (ὦ) παῖδες Ἀλήτρου, (i. e. ὦ Κορίνθιοι,) ὦραι πολυάνθεμοι ὥπασαν πολλὰ (i. e. πολλάκις) μὲν, νικηφόρον ἀγλάταν (i. e. πολλὰς νίκας) ἀνδρῶν ὑπερελθόντων (τοὺς δαλφους) ἀκραις ἀρεταῖς, ἐν ἱεροῖς αἰθλοῖς, πολλὰ (i. e. πολλάκις) δὲ ἱβανὸν ἐν καρδίαις (αὐτῶν) ἀρχαῖα σοφίσματα. The meaning is obvious: " The Corinthians had the honor of " many useful inventions;" that of measures and weights for instance, made by Pheidon, according to the elder Scholiast, and many others. Of these inventions the poet subjoins some examples, but in a manner so obscure, that to use the words of an editor as honest as

learned, *haviolo* in *his* sit opus, non *interprete*. Hey. Pind. Carmin. i. 158.

d 24. The invention is more glorious than the improvement; since, according to the sprightly proverb of the French, C'est le premier pas qui coûte.

e 25—27. Construction: πόθεν ἐξέφανεσαν χάριτες Διονύσου (i. e. αἱ τοῦ Διονύσου πανηγύρεις) σὺν Διδυράμβῳ βοηλάτῳ The Dithyrambus was a species of verse in honour of Bacchus; the name is said to be derived from δις, δῖρα, βαίνω, in allusion to the double birth of the god of wine. The prize given for the composition of these verses was an ox; hence it is termed in Athenaeus, p. 456. βοεφόρος διδύραμβος; and for the same reason the Theban poet here gives it the epithet βοηλάτης, the literal meaning of which is, (Aca-

peared Bacchus' hymna, with the Dithyrambus forth leading the ox, *meed of victory?* Who,'

chyl. Supp. 320.) ox driver, from βοῦς and ἰλάτης: it must, however, be observed, that βοηλάτης may be derived from βοη, in which supposition Διθύραμβος βοηλάτης will merely signify the "sounding "Dithyrambus."

Pindar, who here attributes to the Corinthians the invention of this species of verse, had himself composed therein; whence Horace (Carmm. iv. 2.) describing the sublime genius of the Dircean lyric, says; *Fervet, immensusque ruit profundo—Pindarus ore;—Laurea donandus Apollinari,—Seu per audaces nova Dithyrambos—Verba devolvit, numerisque fertur—Lege solutis;—Seu, &c.* The only fragment of notice preserved to our days from Pindar's Dithyrambics, is in Dion. Halic. de composit. verborum, and which I shall now introduce to the student: Δεῦρ' ἐν χορὸν Ὀλύμπιοι, —ἐπὶ τε κλυτὰν πέμπετε Χάριν, θεοί, —πολύβατον οἶτ' ἄστριος ὀμφαλὸν θυβέντα—ἐν ταῖς ἱεραῖς Ἀθάναις—οἰχνεῖτε, πανδαίδαλον ἱ' εὐελί' ἀγοράν—ιοδίταν λάβετε στεφάνον—τᾶν ἱερῶν ῥίπων λαοβᾶν, —Διόθεν τί με σὺν ἀγλαΐᾳ ἴδετε—πορεύθεντ' αἰδοῖς—δεύτερον ἐπὶ κισσοδίταν θείον, —δὲν Ἑρόμον, δὲν Ἐριβόαν τε καλούμεν, —ὑπᾶντων γόνον μὲν πατέρων μέλομενοι, —γυναικῶν τε Καδμείαν Σιμέλαν, —Ἐν Ἀργεῖ Νημέῳ—μάντιν σέ λανθάνει—φοῖνικος ἱρνος, ὅππῃ—οἰχθίντες Ὀρᾶν θαλάμου—εὐδομον ἐπαίωσιν ἱερὰ φυτόντα νεκτάρεια—τότε βάλλεται, τότε ἱ' ἀμβροταν—χίρ-

σον ἱεραὶ ἱὼν φόβαι, —ρόδα τε κόμμασι μίγνυνται.—Ἀχέεται ἱ' ὀμφὰ μελίων σὺν αἰδοῖς, —ἀχέεται Σιμέλαν ἐλικάμπυκα χοροί. "Ye Olympian gods join the choir, and "thereon shed the grace of *poesy!* "Ye who in sacred Athens visit "the city's well frequented centre, "that around casts the smell of "incense, the agora, high-famed "and decked with daedal art: do "ye receive the violet-entwined "crown of offerings, culled in "spring: and look on me, through "Jove's favour once more approaching with harmonious lays "the ivy-wreathed god, (whom "we mortals call Bromius, and "Euboeas;) singing the offspring "of the noblest father, and among "women, Cadmean Semele. In "Argive Nemea, when, the palace "of the hours being thrown open, "nectareal plants feel the redolent spring, the prophet sees the "swelling palm branch, then, then "o'er the immortal earth is flung "the lovely tress of violets, and "with the locks are mingled roses. "The voice of song with wind-instruments sings Semele, crowned "with the diadem, her the choirs "sing." See Hey. Pind. Carmm. iii. 67, and Hermann's notes on the 8th Olympic Ode in the same volume, p. 299. The allusion in the above to the prophet of Nemea is not explained.

f 27—31. Construction: τίς γὰρ ἔθηκε μίτρα (quis constituit, i. e. invenit moderamen) ἐν (for σὺν) ἱπ-

again, invented the taming of the courser with equestrian bits; or who on the temples of the gods placed the twofold eagle, sovereign of the feathered race? In *this city* too doth the sweet breathing Muse, and in *this city* doth Mars bloom, amid the destructive spears of youthful men.

Jove! sublime sire, who wide o'er Olympia Sta. 2. 34.
swayest! be thou propitious to my prayers; and to all eternity ruling this race uninjured, do thou prosper the gale of Xenophon's fortune; do thou also greet the choral triumph of his crowns, which he forth leads from Pisa's plain, conqueror in the Pentathlos and Stadic race: such^s ne'er before

περίοις ἑστῶσιν i. e. διὰ ἑκπλῆων ἐν-
ρίων, opæ frænorum,) ἢ (τίς) ἑθνεῖς
ναεῖς θῶν διδυμον βασιλῆα οὐ-
νῶν the triangular top of the
front and back of a temple, or to
use a more technical term, the
tympanum was called ἀνὰ, ἀνι-
μά, the invention whereof is as-
cribed in this Ode to the Corin-
thians. The name applied to those
parts of the temple was derived,
either from their form, not unlike
an eagle with slackened wings, or
from some ancient custom of carv-
ing on them the figure of an eagle;
although in later days they were
often covered with various bas-
reliefs of great beauty. Sir George
Wheeler, whom I quote from the
French translation of his book, and
who saw the Parthenon ere it had
suffered so much from the ravages
of civilized and uncivilized Van-

dals, says:—"Le haut de la façade
" que les Grecs appellent l'Aigle
" est aussi chargé de belles figures
" de marbre qui paroissent d'en bas
" grandes comme nature, elles sont
" de relief entier et merveilleuse-
" ment bien travaillées." Wheeler
Voyage du Levant, Amsterdam,
1690. tome ii. p. 421.

g 43—44. The Pentathlon con-
sisted of five different exercises;
viz. Leaping, Running, Quoting,
Darting, and Wrestling; thus ex-
pressed in a Greek epigram:

Ἰσθμία καὶ Πυθολ Διοφάν δ
Φάωνος ἰνίκα,
Ἄλμα, Ποδοκρίην, Δίσκον, Ἀ-
κόντα, Πάλην.

Anth. l. i. c. 1.

What made it so extraordinary for
the Pentathlete to succeed in any
of the other exercises, was the
great application, and strict and

ΑΠΤ. 2. 45. did mortal man compass. In the Isthmian sports also did two wreaths of smallage deck him conspicuous; nor did Nemea withstand *his valour*.

Still too on Alpheus' stream abides the fame of his sire, Thessalus' feet. He in one sun, at Pytho, gained the prize of the Stadic and Diaulic^h races: that same month one swift-footed day, at rugged Athens, placed around his locks three most beautiful crowns: seven times also in the Hellotian
Ερ. 2. 56. games *did he conquer. Joysⁱ yet greater, and glory high-honored, shall, through life, befall him and his grandsire, Ptoeodorus, for triumphs won*

peculiar regimen, necessary to be observed in the attaining perfection in any one of the gymnastic sports; which care the Pentathlete was obliged to divide amongst so many. Plato confirms this in his *Ερασται*, where he makes Socrates answer a person, who affirms philosophy to consist in a general knowledge: δοκιῆς γάρ μοι λέγειν οἷον ἐν τῇ ἀγωνίᾳ εἶσιν οἱ πάνταθλοι, πρὸς τοὺς δρομίας, ἢ τοὺς πελαστας, καὶ γὰρ ἐκείνοι τούτων μὲν λείπονται κατὰ τὰ τούτων ἀθλα, καὶ δεύτεροι εἰσὶ πρὸς τούτους τῶν δ' ἄλλων ἀθλητῶν, πρῶτοι καὶ νικῶσιν αὐτούς. Pye's Trans. of Pind. p. 318. Oxford, 1810.¹

^h 50. Διαύλου, i. e. of the double stadium. In this contest, the runner, when arrived at the end of the stadium, returned immediately to the starting post. Pausanias, in his description of the ark of Cyp-

seus, (Paus. lib. v. c. 17. 3.) compares to the Diaulic race that mode of writing called among the Greeks, βουστροφηδόν. It may not be improper to mention here, that in this writing the western and eastern systems were combined, the lines running alternately from right to left, and from left to right, as the ploughshare draws the furrows in a field. The learned Dr. Silver, late professor of Anglo-Saxon, has informed me, that the same mode of writing is used in the Runic language, in the alphabet of which, each letter has two forms, one for the right hand, the other inverted for the left hand lines.

ⁱ 57—60. Construction: ἐν δὲ ἀμφύλοις τοῖς ποσσὶν Πτοεδώρος, μακρότεροι γέφυρας ἀοιδᾶι τε ἐρίμοι ἐφύονται (i. e. ἔκονται αὐτῷ i. e. τῷ Θεσσαλῷ) σὸν πατρὶ Πτοεδώρῃ.

in the sea-girt contests of Neptune. How often, ye heroes, did you prevail in the Delphic lists and lions' haunt! I challenge² all to vie *with these noble spirits* in the multitude of trophies: sure I might not truly sum the tale of ocean sands!—
In all there is a mean;¹ and to know the *fittest* STR. 3. 67.
season for every deed is behoveful —.

Though now^m sailing on a private bark, yet shall

k 63—64. *δηριόμαι* (I contend) πολλοῖς (with many) *περι πλήθους* (concerning the multitude) *καλῶν* (i. e. τῶν ἀνδραγαθημάτων τῶν ὑμετέρων, of your prowesses, O Xenophon, Thessalus, and Ptoeodorus.) The following sentence I have translated as exclamatory; because I think that interpretation is more consonant to the lyric spirit of the Ode: it may, however, be translated, “ita ut nequeam,” &c. See Hey. Pind. Carmm. i. 163.

l 67. The poet now checks his muse in the commemoration of Xenophon's praise, and passes to the Corinthians in general. Construction: *ἔπειτα δ'* (i. e. *ἰστίην*) *ἐν ἐκάστῳ μέτρον νοῆσαι δὲ καιρὸς ἀριστος* (i. e. *ἀριστον δὲ [for ἀγαθόν] ἔστι, νοῆσαι τὸν καιρὸν, τὸ εὐκαιρον*, that which suits every thing, place, and time.) Beck. Pind. Carmm. i. 484. Hey. Pind. Carmm. i. 168. The same signification applies to *καιρὸς* in Pyth. ix. 135; where the poet tells us, that *ὁ καιρὸς ὁμοίως παντὸς ἔχει κορυφάν*.

m 69—72. Construction by Heyne: *ἐγὼ ἴδιος σταλεῖς*, (a meta-

phor taken from the art of navigation, equivalent to, having undertaken to celebrate the praise of Xenophon, a private citizen,) *οὐ ψεύσομαι γηρύων ἐν κοινῷ* (i. e. *κοινῶς*) *ἀμφὶ Κορίνθου μῆτιν τε παλαιγόνων, πόλεμόν τε ἐν* (for *σὸν*) *ἡρώταις ἀρεταῖς* (i. e. *τὸν πόλεμον σὸν ἀρετῇ γενομένον* for *ἀρετὴν ἐν πολέμοις*.) Hey. Pind. Carm. i. 164. The construction proposed by the Scholiast is, *ἐγὼ ἴδιος* (i. e. *ὅς* *ὡς ἀλλότριός τις, ἀλλ' ὡς ἴδιος* *καὶ ἐξ ὑμῶν*) *ἐν κοινῷ σταλεῖς* (i. e. *ἐν τῇ κοινότητι ὑμῶν παραγενόμενος*) *οὐ ψεύσομαι*, &c. Hey. Pind. Carmm. ii. 453. S. R. Tourlet, the last French translator of Pindar's Odes, explains this passage in a manner at least novel, if not quite accurate. His words are: “*ἴδιος* signifie destiné particulière-ment à une chose. *κοινῷ* est là “par antithèse, pour ce qui appartient à d'autres en commun. Le poète veut dire que, sans sortir des bornes de sa mission, comme appelé spécialement à célébrer tous les *Olympionices* en commun “ou en général, il peut étendre

no guile stain my song while publicly I resound of Corinth, the prudence of her forefathers, and the war waged by her heroes' valour; *while I resound* Sisyphus, deep-skilled in knowledge as a god: and Medea, despite of her sire wedding to herself a spouse, saviour to the Argo ship and
 ANT. 3.78. her captains: while too, *alike I resound* how^a of yore, fast by Dardanus' bulwarks, they seemed in their might on either side to plough *the ocean of war, rushing to victory*, the end of battle; these with Atreus' allied race redemanding Helen, and those fiercely repelling: for the Danaï quaked before Glaucus, him that forth came of Lycia.

To them, of a truth, he boasted, that in Pirene's city abode the sway, and the mighty wealth, and the palace of his father; who whilom suffered

"ses louanges aux héros sortis de Corinthe, et associer ainsi l'éloge des vainqueurs à celui des anciens Corinthiens." Tourlet *Traduction complète des Odes de Pindare, en regard du texte Grec.* À Paris, 1818. p. 244.

n 78—80. Construction: (ὃν ψεύσομαι γηρύων from v. 72.) καὶ (ἐκείνα καὶ) ἃ ποτὶ ἰδόκησαν πρὸ τειχῶν Δαρδάνου τίμνειν τέλος μαχῶν ἐκ' ἀμφοτέρω (μέρη) ἐν ἀλκῇ (i. e. δι' ἀλκῆς.) The meaning of this passage is, that on Priam's side the Lycians, who were headed by Glaucus, of Corinthian descent, and on the Greek side, the Corinthian band, shewed great valour:

this is expressed lyrically, by saying that they seemed *τίμνειν τέλος μαχῶν*, a metaphor taken from the ship, that with sails full set, flies before the wind towards the port she is bound to: according to this explanation, Gedike has translated "zum Ziele des Krieges hipan-furchen."

The translation I have given of this passage supposes a colon after *προπόλοις* for, according to Heyne's reading, the construction must be, (κατὰ) τὰ δὲ πρὸ Δαρδάνου τειχῶν, &c. "As to what regards that which befel near the walls of Troy," &c.

very many woes, seeking near the springs to curb Pegasus, son of the snake-braded Gorgon, ere EP. 3. 89. that virgin Pallas, brought him the bridle with headstall of gold——(for° straight from his dream followed reality)——and said, “Sleepest thou, “kingly son of Aeolus? Up! Take this equestrian spell, and in sacrifice offering a fat bullock, dedicate it to thy sire, Neptune.” In STR. 4. 100. such words did the maiden bearer of the black Aegis seem to bespeak him slumbering in the night.

Then on his feet he leapt erect, and seizing the prodigy that lay close by, joyous he sought the native seer, and to Caerus' son opened the full story of the matter: that after his counsel he had of night slept by the goddess' altar; how too the daughter of Jove, whose spear is the thunderbolt, had herself given to him the gold, tamer of *the* ANT. 4. 111. fiery courser's spirit. The prophet bade him anon obey the dream, and soon as he had paid to the mighty compasser of earth the strong footed ox, straight to rear a shrine to Hippian Pallas——the power° of the gods can perfect a deed facile, e'en beyond the belief; nay, beyond the hope of mortals——. And, of a truth, the gallant Be-

o 94. Read in parenthesis (ὡς τὴν (κρίων) παρ' ὅρσον καὶ παρὰ ὀπίσθια. Paraphrase: The gods

p 110—118. Construction: δὲνα-μικς δὲ θεῶν πληροὶ κρίων (i. e. can with ease bring that to pass which mortals do not expect; nay, πρᾶγμα) κόφην (i. e. ῥᾶδιον) καὶ would swear can not take place.

lerophon with blithe soul grasped the winged steed, around his cheek casting the gentle charm :

EP. 4. 122. straight mounting, clad¹ in brass, he rode the war-tilt : with him he slew the fair host of Amazonian archers, heaving *his shafts* from the bosom of the cold desert air : he slew alike the Chimaera, breather of fire, and the Solymi——his own fate I shall pass :² the courser Jove's ancient stalls in Olympus received.

STR. 5.
133.

Heaving the rapid whirl of darts, it behoves me not with both hands to hurl the many javelins beyond the mark ; for with the brilliant enthroned Muses, I come a willing panegyrist to Oligai- thus' sons, *for their prowess* shewn on the Isthmus, and in Nemea. In brief words³ too will I make to shine many a deed, and a veracious oath shall accompany me——for sixty times on both spots hath the heralds' sweet tongued shout of victory *proclaimed them triumphant* : their *ex-*

ANT. 5.
144.

q 123. ἀναβάς δὲ εὐθὺς (ἐπ' αὐ-
τόν) ἔκαιζεν ἐνόπλια (i. e. ἐνόπλιον
δρχησιν ἰποιῖτο,) χαλκῶδεις (i. e.
χαλκοῦν περιθίμενος θώρακα.)
Some join ἐνόπλια χαλκῶδεις, i. e.
ὀπλισθεὶς χαλκῷ. Hey. Pind.
Carmm. i. 169.

r 130. The sense is : " I will
" not declare, how when he at-
" tempted to fly to heaven on Pe-
" gasus he was thrown, and died
" a miserable vagabond on the
" face of the earth." Beck. Pind.

Carmm. i. 487.

s 138—143. Hermann corrects
the text thus : παύρ' ὃ ἔπειθ' ὤσω
φανέρ' ἄδρ' ἀλαθῆς τί μοι—ἔερ-
κος ἐπίσσεται ἐξῆ—κοντάκι δὲ ἀμ-
φοτέρωθεν ἀδύγλωσ—σος βοᾷ κή-
ρυκος ἰσθλοῦ. " Verax et adju-
" rans mihi aderit sexagesies u-
" trisque audita praeconis vox."
Δὴ is taken in the same sense.
Pyth. ix. 160. Nem. viii. 80. Hey.
Pind. Carmm. iii. 315.

plots too in Olympia we sung erewhile, as behoved us, since they of all are the most illustrious: their future deeds, when achieved, then will I clearly display, (now indeed I hope, and of a surety the event is with God;) but if their natal genius abide with them, this we may trust to Jove and Mars to effect.

And ^a the victories they have won on Parnassus' ridge and in Argos, how vast in number, and in Thebes! How many triumphs too have they achieved among the Arcadians! To these Lycian Jove's altar, sovereign ruler of the games, will bear witness: Pellene too, and Sycion, and Megara, and the Aeacides' well-fenced precinct, and Eleusis, and glorious Marathon, and the rich cities at the foot of tall-crested Aetna, and Euboea, all testify of them; nay, inquiring throughout

† 146—150. Construction: τὰ δὲ ἐπὶ Πάρνασσῳ καὶ ἐν Ἀργεὶ ὄντα, ἀμφὶ τε Ἰθάκῃ καὶ ἐν Θήβαις! ὅσα τε (ἐν) Ἀρκάδι! Λυκαίων! Ἀντικλίου (Διὸς) βωμὸς ἀναξάντων (the altar, near which the sports took place, may be said to rule them) μαρτυρήσει (αὐτὰ), Πελλήνη τε (μαρτυρήσει), καὶ Σικωνίων (μαρτυρήσει), and so on: Such is the best construction that can be given, if we adhere to the common reading. Heyne has proposed a better, although, perhaps, not sufficiently authorized reading. Beck. Pind. Carmm. i. 491.

τὰ δὲ (πραχθέντα) ἐπ' ὁρῶν Πάρνασσῳ, ἀμφὶ τε Ἀργεὶ ὄντα, καὶ ἐν Θήβαις! ὅσα τε (ἐν) Ἀρκάδι! Λυκαίων! Ἀντικλίου (Διὸς) βωμὸς ἀναξάντων (the altar, near which the sports took place, may be said to rule them) μαρτυρήσει (αὐτὰ), Πελλήνη τε (μαρτυρήσει), καὶ Σικωνίων (μαρτυρήσει), and so on: Such is the best construction that can be given, if we adhere to the common reading. Heyne has proposed a better, although, perhaps, not sufficiently authorized reading. Beck. Pind. Carmm. i. 491.

‡ 150—160. Construction: Τὰ

Greece thou shalt find their trophies more numerous than thou canst scan.

Do thou, O Jove, granting *unto them* the sweet luck of victory and honour, send they may with light steps proceed *o'er the path of life*.^x

x 163. This last prayer is by with far greater probability, to the some interpreters taken to allude conqueror. Beck. Pind. Carmm. to the poet himself; by others, i. 492.

THE FOURTEENTH
OLYMPIC ODE,

INSCRIBED

TO ASOPICHUS OF ORCHOMENUS,

Conqueror in the Foot Race of Boys.

ARGUMENT.

This sublime effusion of the Dircaean swan commences with an invocation to the Graces, who dwelt in Orchomenus, and are the authors of all that's sweet and beauteous, 1—11. The poet beseeches them to attend the victorial pomp of Asopichus, 19—23. He bids Echo repair to Haides, and bear the news to the conqueror's father.

[Date of the victory, according to the Scholiast, Ol. 76. 1. or A.C. 476.]

OLYMPIANS.

ODE XIV.

TO ASOPICHUS OF ORCHOMENUS,

Conqueror in the Foot Race of Boys.

STR. 1. **YE** unto whom has been allotted the Cephisian stream, and who dwell in the land of beautiful steeds, honored queens of Orchomenus^a the wealthy! Ye Graces, guardians of Minyas' ancient stock, list! For unto you do I pour forth prayer. Since^b through you all that's sweet and

a 6. ORCHOMENUS: see Lemp. Class. Dict. copied from Larcher, Trad. d'Hérod, Tome viii. p. 395. The poet speaks of the Boeotian town of that name; not of the Orchomenus in the Peloponnesus. Pindar uses the word *λιπαρός* in the sense of *brilliant*, (as *λιπαρόν κόσμον*, Ol. viii. 108. and *λιπαρόν ὄδον Οὐλύμπον*, Hey. Pind. Carmm. iii. 130. Fr. Incertt.) and perhaps also in the sense of *rich*, (as *λιπαρὸν Αἰγυπτον*, Hey. Pind. Carmm. iii. 73. Fragmm. ex Dithyrr.) I prefer the latter signification, as it appears that even in Homer's days

Orchomenus was with Thebes ad-
duced as an example of great
wealth, Il. i. 381. In the fore-
going Ode, all the translators fol-
lowing in the wake of the junior
Scholiast, (Hey. Pind. Carmm. ii.
468. S. R.) render *λιπαρὸν Μαρα-
θῶν*—"wealthy Marathon:" but
methinks the epithet splendid,
brilliant, glorious, would have pre-
sented itself to the noble mind of
Pindar while speaking of that vil-
lage, rather than any other allusive
to the soil, productions, or dwell-
ers of the place.

b 7—10. Construction: *σὸν γάρ*

grateful unto mortals does befall: whether among men any be wise, or beauteous, or noble; for^c unaccompanied of the hallowed Graces over no choirs nor festival the gods preside; no, stewards of all deeds wrought in heaven, holding thrones fast by Pythian Phoebus of the golden bow, they worship the endless glory of the Olympian sire.

Honored Aglaïa, and thou who delightest in STR. 2. 19.
song, Euphrosyne, daughter of the most potent among the gods, be now attent,^d and thou Thalia too, lover of music, witness of this jubilee for happy success, lightly proceeding. For I come in strains of Lydian mood, warbling Asopichus; since through thee is Minyeia triumphant in Olympus.

Seek now, O Echo, the black-walled mansion of Proserpine, to his father bearing the glorious tidings, so seeing Cleodamus thou shalt tell him of his youthful son; how in fair ennobled Pisa's bosom he hath crowned his forelock with the wings^e of glorious combats.

ὑμῖν (i. e. δι' ὑμῶν) γίνεται βο-
τοῖς πάντα τὰ τερπνὰ καὶ τὰ γλυ-
κία (λέγω,) εἴ τις ἀνὴρ (ἔστι) σοφός,
εἰ(-τις) καλός, εἰ(-τις) ἀγλαός, (δι'
ὑμῶν ἰστίν.)

c 10—18. Sense: "The Graces
"share in the life of the gods,
"which is passed amid choral har-
"mony and festive society." Beck.

Pind. Carmm. i. 508.

d 21. Supply, after ἐπάκοι νῦν,
the imperative γίνεσθε, (Hey. Pind.
Carmm. ii. 474. S. V.;) not γίνε-
σθαι, as Gedike has printed it,
(Pind. Carmm. Sell. p. 200.)

e 35. "With the wings of glo-
"rious contests:" Gedike and
Heyne take περὰ δίδλων to be a

lyric expression for *ἔθλα*, prizes, in reference to the joy and glory with which they elevate the mind. Hey. Pind. Carmm. i. 179. Gedik. Pind. Sell. 201. West, an excellent translator of some of Pindar's Odes into English, takes the word *πτεροῖσι* in its literal meaning; and I cannot do better than transcribe his note on the subject.—“The Scholiasts, “and from them all the Annotators, say, that *πτεροῖσι* (which “literally signifies wings) is used “in this place figuratively to denote the Olympic crowns; whose “property, say they, it is to elevate, like wings, and raise the “glory of the conquerors. But “this, in my opinion, is a figure “too bold and extravagant even “for Pindar himself. I rather “think the word *πτεροῖσι*, wings, “should be here taken in its literal “signification; as I imagine from “this passage and one in Plutarch, “which I have considered in another place, that to the Olympic “crowns, &c. were superadded “some emblematical ornaments, “to distinguish perhaps the victors “in the several kinds of exercises; “or to denote in general their constancy and perseverance. Wings “were the usual emblem of swiftness, and might therefore have “been very properly worn by the “conquerors in the foot-race, of “which number was this Asopi-

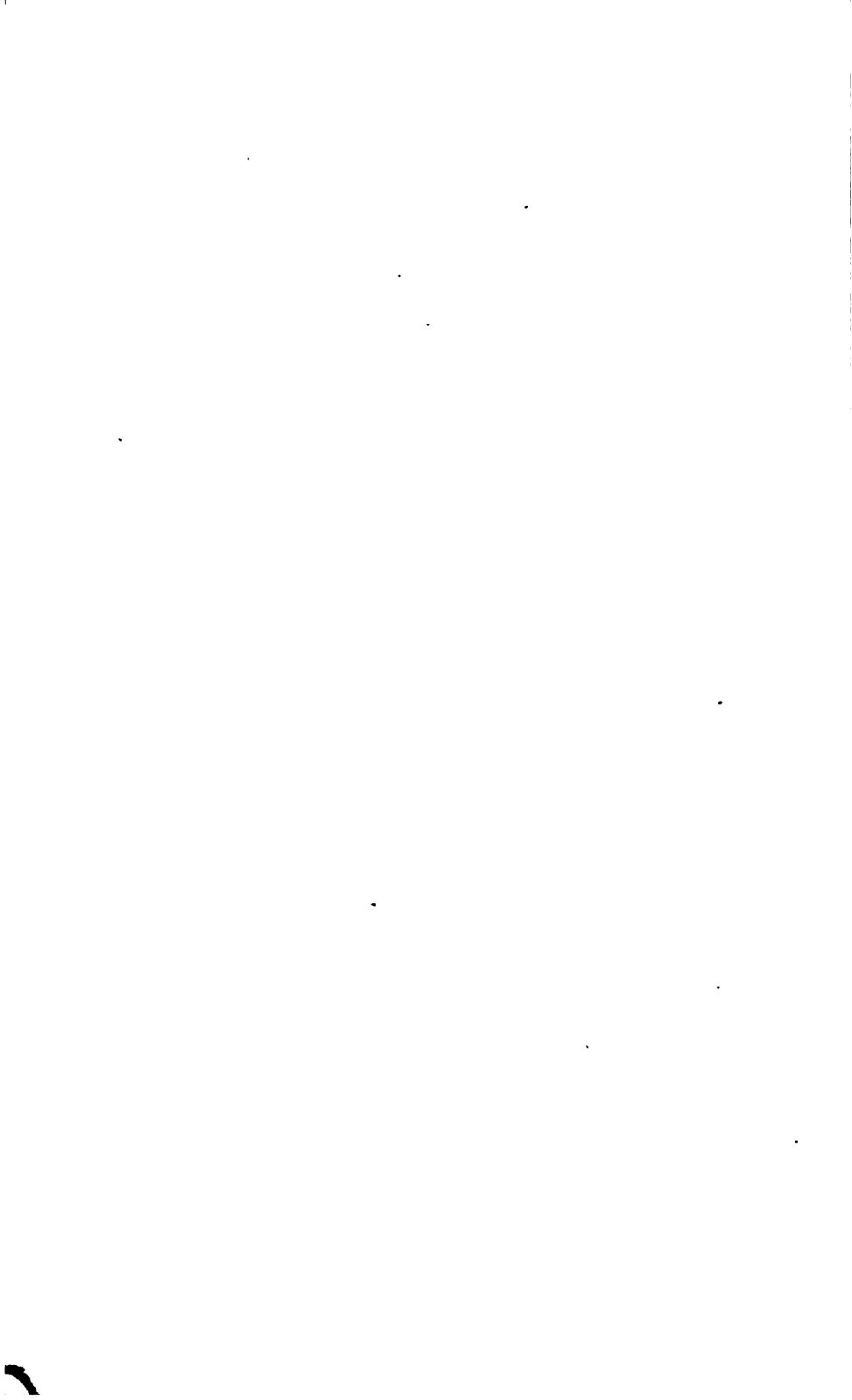
“chus, to whom Pindar inscribed “the present Ode.” Trans. of Pind. Oxford, 1810. pp. 322, 323.

The passage of Plutarch to which West refers, and which he explains in his treatise on the Olympic games, inscribed in the second volume of this publication, is from his Discourse on the Face of the Moon, where speaking of the souls, which, after the first death here upon earth, and the purgatory which they undergo for some time in the regions between the earth and the planets, are translated to the moon, he says, that as a mark of their constancy, they, like the conquerors wear chaplets of plumes or wings: *ὡς περ οἱ νικηφόροις ἀνὰ δούμενοι στεφάνοι πτερῶν*, p. 943. Wech. Tom. ix. p. 719. Reisk.

Pauw's explanation is rather ludicrous than satisfactory,—*Illud πτεροῖσι ego refero ad folia oleastri, quas pinnas referunt et oblonga in acutum desinunt*. A poet of the cockney school might have used the word wings in that sense, but certainly not Pindar: the learned critic, however, appears perfectly satisfied with this explanation, as he adds, *Id cernitur in Pindaro*. Pauw Notae in Pind. 110.

I shall finally observe, that in the translation of *Ἀχοῖ* (line 29) I see no reason to reject West's version, *O Echo*.

THE
PYTHIANS.



THE FIRST
PYTHIAN ODE,

INSCRIBED

TO HIERO OF AETNA,

Conqueror in the Chariot Race.

ARGUMENT.

The poet addresses himself in the first place to his harp, the power of which extends even to the gods above, 1—24. Its harmony enraptures all, save the wicked, among whom is Typhoeus, pressed beneath Aetna, 24—56. At the foot of which was the new city Aetna, whereof the herald had proclaimed Hiero a citizen, 56—64. This the poet explains as a good omen, and offers his prayers for the prosperity of the town, 64—81. He prays also for Hiero, interposing the praise of the victor, 81—111. He mentions Dinomenes, son to Hiero, 111—115. Referring to past toils and woes, he prays for Hiero's felicity, 115—156. The poet subjoins many good counsels.

[Date of the victory, Pyth. 29, or Olymp. 77, 3; A.C. 479.]

PYTHIANS.

ODE I.

TO HIERO OF AETNA,

Conqueror in the Chariot Race.

STR. 1. **THOU** golden lyre,^a tenure common^b to Apollo

a 1. Several reasons may be assigned for Pindar's addressing himself to the harp; as, first, the harp belonged in a particular manner to Apollo, the inventor of that instrument, as is intimated in the following verses. Secondly, the Pythian games, in which Hiero obtained the victory here celebrated by Pindar, were consecrated to that god. Thirdly, Hiero himself was not unskilled in that instrument, as may be collected from what Pindar says of him in his first Olympic Ode, Ant. 1. Besides which, the Scholiast furnishes us with another reason, from the historian Artemon, who says, that Hiero had promised Pindar to make him a present of a golden harp, of which promise the poet intending cunningly to remind him, chose, in addressing himself to the harp, to make use of the epithet

golden. But this account, as the same Scholiast intimates, (Hey. Pind. Carmin. ii. 488,) is rather ingenious than true; since the Pythian games, being consecrated to Apollo, made it extremely proper in Pindar to begin an ode, occasioned by a victory in those games, with praising that instrument, of which their patron was the inventor, as was before observed. And as to the epithet golden, it is so frequently used by the poets in a figurative sense, to express the excellence and value of the thing to which it is joined, that it cannot be concluded that it ought in this place to be taken literally. West. Trans. of Pindar, p. 325. Oxford, 1810.

b 3. Σύνδικον—κρίανον. Lyra, inquit, quam communiter Apollo et Musae possident. Hermannii Nott. ad Pind. Hey. Pind. Carmin.

and the Muses adorned with violet tresses,^c hail!
to thee the dancer's step, prime of the festive triumph, attends; thy signs the singers obey when swept by the minstrel's hand thou soundest the poems^d of the hymns, leaders of the choir.

iii. 321. The meaning of σύνδικος is a subject of dispute; Herman, whose interpretation I follow, takes it to be used in a passive sense, and to signify, *the common right one person has with another in any object*. Heyne taking the word in a sense cognate to its usual signification, [Συνδικοί οἱ ἐν ταῖς δίκαις βοηθοί. Hesych.] and equivalent nearly to συνήγορος, *adjutor*, explains thus: "Lyra Apollini carenti et Musis chorum in Olympo ducentibus accinit, adeoque illum et hunc adjuvat, partes et operam suam praestat." Hey. Pind. Carmin. i. 184. N. Gedike construes the whole passage, φόρμιγξ Ἀπόλλωνος, χρυσία καὶ κτῆνον σύνδικον Μοισῶν. *Lyra Apollinis aurea eademque simul instrumentum, quo regit Musas*; according to which, the genitive Μοισῶν will be governed by σύνδικον, and not by κτῆνον. Gedik. Pind. Carmin. Sell. 202. This last scholar, in his German version of the Pythians, translates: goldene Harfe Apollens, du der violenlokkigen Musen mitgebietende Lenkerin: which Herman allows to be the common version, but denies that any one can understand it.

The same word on which the above note has been written, occurs

in Olymp. ix. 148.; where I have translated it, witness, *testis*, on the authority of Schneider in his Greek and German Lexicon, vol. ii. p. 534; and Gedike, who translates the passage, Seine Glorie zeugt auch des Iolaus Grabhügel, u.s.w.

c 2. ἰσπλοκάμων. Hesychius explains ἰσπλόκαμος by μελανόσριξ. Theophrastus in Hist. plant. 1. 6. c. 6. speaks of black violets. —I have observed in the south of Europe that these pretty harbingers of summer are much more dark in colour than those cultivated in our gardens: most beautifully, therefore, does Homer term the πόντος (Il. λ', 298. Od. i. 66, and λ', 106.) *ἰσίδης*, elsewhere called *μίλας*. Il. ω', 79. The metaphor is frequent in Pindar: see Olymp. vi. 50. Isth. vii. 33. and in Hesiod; see Theog. 344, &c.

d 7. Ἀναβολὰς, τὰ προοίμια ἢ τὰς ἀρχὰς τῶν ἐσμάτων. Ὅμηρος Ἦτοι ὁ φορμίζων ἀνιβάλλετο καλὸν αἰδεῖν. Suidas. Προίμιον of the preceding line is a crasis for προοίμιον, which is to be rendered hymn, as in Pyth. vii. 2. and in Thucyd. i. 3. c. 104, where Homer's hymn to Apollo is called προοίμιον Ἀπόλλωνος, on which the Scholiast observes, ὕμνους τὰ προοίμια ἐκάλον.

E'en the lanced bolt of eternal fire dost thou
 quench : ' on Jove's sceptre ' too sleeps the eagle,
 ANT. I. 13. lord of birds, on either flank dropping the rapid
 pinion ; while o'er his beaked ' head thou shed'st
 a darkling cloud, sweet bar to his eyelids : he,
 slumbering, rears his heaving^a back, charmed by
 thy strokes. For e'en valiant Mars, dismissing
 the hard javelin's point, cheers his heart with
 ecstatic rest : since thy shafts enrapture the souls
 of the blessed also, aimed by the skill^b of Laton's
 son and the deep-bosomed^c Muses.

EX. I. 25. But whoso^b Jove loves not, they are seized with

e 8—9. καὶ τὸν αἰχμάρων κερα-
 νὸν σβεννύεις ἀετῶν κυρτός poetic
 for δίναν πῦρ τοῦ αἰχμητοῦ κε-
 ραννοῦ. The sense is : Jupiter,
 charmed by the voice of the Muses,
 sinks into sweet slumber, and
 drops the thunderbolt, which there-
 by is extinguished. Gedike, Pind.
 Carmin. Sell. 203.

f 10. It was probably from this
 most sublime passage of Pindar
 that Phidias borrowed the same
 idea for his statue of Jove Olym-
 pian, in which ὁ δὲ ὄρνις ὁ ἐπὶ τοῖ
 σκηπτρῷ καθήμενος, ἰστέν ὁ ἀετός.
 Paus. v. c. ii.

g 15. Gedike takes ἀγκύλη κρατὶ
 to signify the nodding head of the
 eagle. Gedik. Pind. Carmin. Sell.
 204. In his translation, sein ge-
 bogenes Haupt.

h 17. Ὑγρὸν νῦρον. These words
 have been the subject of many

very ridiculous interpretations,
 such, for instance, as that of Cha-
 banon, the French academician,
 who very gravely asserts that the
 eagle's back is here called ὕγρον,
 humid, because he generally dwells
 in the clouds. Heyne gives it the
 meaning of *flexile, mobile* : West
 translates the two words, "heaving
 limbs."

i 21—22. ἀμφὶ σοφίᾳ, for διὰ σο-
 φίας, arts. In Pyth. viii. 47, ἀμφὶ
 is used in the same sense, ἐμὲ ἀμφὶ
 μηχανῇ. See also Pyth. i. 155.

k 24. In Isth. vi. 109, the Muses
 are termed βαδ' ἱονος κόραι Μου-
 μοσύνης, a proof that βαδύωνες
 and βαδύκαλως have the same
 meaning ; concerning which last,
 see this volume, page 27, note (a.)

l 25—28. The Scholiast's expla-
 nation : ἔσα δὲ (neuter for the mas-
 culine ὄσους,) μήτι κατὰ τὴν γῆν,

terror hearing the voice of the Pierian maids, whether on earth or the raging sea: so also the hundred-headed Typhus, who, a foe to the gods, lies prostrate in dire Tartarus——.^m

Typhus, whom erst the Cilician cave, far-renowned, fostered; but now do the sea-bound shores above Cuma and Sicilia too^a press his

μήτε κατὰ τὴν ἀπειρον θάλασσαν
φαλεῖ ὁ Ζεὺς, ἀποστρέφονται τὴν
ῥῆθην τῶν Μουσῶν. Hey. Pind.
Carmm. ii. 491. The English idiom will not, I conceive, permit to follow the Greek in translating *ἔσα*, *whatso*; the German, as Schmid observes, is more pliable, and consequently Gedike has rendered it: *was aber Zeus nicht liebt*.

m 29. It is by an Ionism that *Τάρταρος* is here joined to a feminine adjective: as in *Olymp. vii. 148*, *Ἰσθμὸς κλεινὸς*, for *κλεινός*. *Olymp. viii. 64*, *Ἰσθμὸς ποικίλος*, for *ποικίλος*; and in this present ode, 36, *κίων οὐρανία*, for *κίων οὐράνιος*. Schmidii Pind. Pythionicae. p. 32. By *Tartarus*, according to Heyne, is here meant, *whatso* is under the earth. [Hey. Pind. Carmm. i. 188.]

I am tempted, however, despite of such great authority, to regard the word as allusive to the anguish of Typhon's situation. The monster alluded to by the poet bears the different names, *Τυφών*, *Τυφῶς*, *Τυφάων*, *Τυφωεύς* and *Τυφωνεύς*. See *Olymp. iv. 12*; *Pyth. viii. 20*; and *Il. β. 782*.

n The Scholiast observes, that *Cuma* was an island situate near *Sicilia*: *Κύμη, νήσος παρακειμένη τῇ Συελλίδι*; a mistake proceeding probably from his ignorance of the geography of those parts: although it must be noted that *Stephanus Byn.* makes the same remark, who, at the end of his article on *Cuma*, observes, *Ἰστέ και νήσος πλησίον Συελλίδας*. Those to whose imagination it is repugnant to consider *Typhoeus* as extending from *Sicily* beyond *Cuma* athwart the channel, take the liberty of translating, without authority, *ὅπερ* by *apud*: I do not see, however, that the apoc can fairly be regarded as too great to be measured by the body of one of those who, to scale heaven, hove *Ossa* on *Pellion*. The reader is probably aware that the land near *Cuma* bears, in all parts, the marks of volcanic eruption; indeed, the basin, termed by *Strabo* *Ἀγορὴ Ἡφαίστου*, *Vulcan's forum*, and now called the *Solfatara*, (from the manufactures of sulphur on its verge) is the smouldering crater of a volcano half extinct, and justifies the ancients in placing the *Phlegræan*

shaggy breast: *him* doth heaven's pillar also bind,
 hoary Etna, during the live-long year, nurse of
 STR. 2.40. sharp snow; forth^p from whose bosom are belched
 limpid founts of fire inaccessible; in the day her
 streams pour forth a glowing flood of smoke; but
 in the gloom of night the ruddy whirling flame,
 with loud crash, hurls the stones to the sea's deep
 expanse.^q

Thus doth that beast' send up Vulcan's direful

fields in that vicinity. Strabo's remarks, when describing these regions, are so replete with good sense, that I cannot forbear quoting his words: Πεδανώτερον δὲ Πίνδαρος ἐλάλει, ὅτι πᾶς ὁ πόρος οὗτος, ἀπὸ τῆς Κυμναίας ἀρξάμενος μέχρι τῆς Συκελίας διάπυρός ἐστι, καὶ κατὰ βάθους ἔχει κοιλίας τινάς, εἰς ἐν συναπτούσας πρὸς τὴν ἀλήλας καὶ πρὸς τὴν ἠπειρον· διόπερ ἢ τε Αἰτνὴ τοιαύτην ἔχειν δεῖκνυσθαι φέσιν, εἴαν ἰστοροῦσιν ἄπαντες, καὶ αἱ τῶν Αἰκαραίων νῆσοι, καὶ τὰ περὶ τὴν Δικαιαρχίαν (i. e. Puteoli) καὶ Νεάπολιν, καὶ Βαίας χωρία, καὶ αἱ Πεθηκεῦσαι. Ταῦτ' οὖν διανοηθεῖς τῷ πάντι τόπῳ τούτῳ φησὶν ὑποκίεσθαι τὸν Τυφῶνα. Strab. l. v.

ο 38. πάντες is here used in an adverbial sense.

ρ 40—42. Construction: τῆς (i. e. Αἰτνῆς) ἐκ μυχῶν (recesses, caverns, inner parts,) ἐπιέγονται πηγαὶ ἀγνόταται (most pure,) &c.

η 36—46. Those who have witnessed the terrific sight of a volca-

nic eruption, cannot fail to be struck with the perfection of the picture drawn by this mighty genius in ten lines: Virgil has attempted the same in Aen. iii. 571, but falls far short of Pindar.

From Homer's not alluding to this remarkable prodigy, it is supposed that Aetna, in his days, did not burn: Thucydides, at the end of his third book, makes mention of three eruptions which were known by him to have taken place.

ρ 47. ἐρπετόν, literally, *reptile*, but used by Homer in the sense of *beast*, as ἔρπειν, which, with most authors, signifies to *crawl*, means in Homer and Pindar, to *move*. See Olymp. vii. 95, and the note on that passage, p. 66, of this translation (l.) To which add the following from Hesych: ἐρπετᾶ, τὰ ἀποδα, καταχρηστικῶς δὲ καὶ τὰ λοιπὰ τῶν ἀλόγων ζώων καὶ ἀνθρώπων.—Excepting Gedike, all the commentators, obedient to the Scholiast, join Ἀφαιστόιο ἐρπετόν, *Vulcan's beast*. Gedik. Pind. Carmm. Sell. 310.

torrents: a prodigy marvellous indeed to behold,—
 a wonder too is it to hear from them, who have
 gone thither, how he is bound' by the black ANT. 2.52.
 leaved tops and the base of Aetna; while the bed,
 intrenching, grides his whole subject back.

Grant, O grant, I may be pleasing unto thee,
 Jove; 'thee, who rulest this mount, forehead
 of the fair-fruited land, whose neighbouring city,
 bearing the same name, the glorious founder bath
 ennobled; since, in Pythia's cirque, 'twas she the
 herald proclaimed, blazoning for Hiero, victor in
 the chariot.

s 52. *iv*, separated by tmesis
 from *ὄβριαι*.

Aeschylus, whether through accident, or to try a fall with Pindar, has attempted likewise to describe this burning mountain: the Theban, in my opinion, soars far above the Athenian poet; but in order that the reader may judge both under equal disadvantages, I subjoin a literal translation of the description given by the tragedian: the passage occurs in *Προμ. Δεσμώτης*. ll. 350—373. Schütz. (Blomfield, 358—380); Ocean speaks: "I saw and pitied Earth's son, dweller of Cilicia's cave, fierce hundred-headed monster, o'ercome by might, Typhon the wild—him that withstood the gods—forth of his horrid jaws hissing death: from his eyes flashed hideous lightning; as though by force he would o'erturn Jove's sovereign power: but the sleepless thunder of Zeus

"o'ertook him, the falling bolt, breather of flame; this hurled the giant from his loud vaunts; for pierced to the heart, his strength was scathed and consumed. And now powerless and supine lies his carcass, fast by the straightened main, pressed beneath Aetna's foot. High seated on the top, Vulcan plies with the beetle the burning mass; hence shall burst floods of fire with rabid jaws' devouring fair-fruited Sicelias plains; thus amid the hot shafts of the insatiate storm, pregnant with fire, shall Typhon rage.—"

t 56. After *ἀνδάσει* understand *ἰμὶ*. Philippus supplies *ἱλίσσεται*. Schmid. Pythionn. 43. Gedike takes this verb absolutely and regarding the line as an exclamation of terror and anxiety renders it: *parce, preceor, parces*. In German, Gnade, o Zeus, Gnade. Gedik. Pind. Carmm. Sell. 211.

EP. 2. 24. To mariners^a bound on a voyage the first blessing is a gale favourable at the onset; since belike^x they may to the end enjoy a return prosperous: and this^y brings the hope that after these happy events *Actæa* shall in future days be named and celebrated for her wreaths and her steeds and her fair-sounding banquets of triumph.

Thou who swayest Delos, and lovest Parnass' Castalian spring, Lycian Phoebus, vouchsafe to bear in mind these *my prayers*,^z and the land of heroes:—for from the gods come all deeds devised^a by mortal virtues; *through them* are born the wise, the vigorous in arm, and the eloquent——.

a 64—67. Construction: πρώτη χάρις ἐς πλοῦν (i. e. ἐν πλόῳ,) ναυσιμαρτήροις ἀνδράσι ἀρχομένοις (πλοῦν) πομπάων Διὶ δαῖν ὄρον the sense is, that as sailors outward bound rejoice to heave anchor with a favourable wind, since it forbodes them a speedy return to their own port, so this first victory won by *Actæa* may be regarded as the augur of future successes, which shall glorify her name, and fill her paths with the sound of festive triumph.

x 67. *ἰουέσθαι*, enallage of number for, *ἰουέσθαι* (veri.) verisimile est.

y 69—73. Gedike's explanation, which I have adopted in my translation, is as follows: *Eadem ratio et ratiocinatio* (id enim h. l. λόγος non ut Schol. *ἰγνωμισμένους λόγους*)

est novam et primam hanc *Actææ* gloriam spem et opinionem (id enim h. l. est δόξα, non gloria) affert, hanc urbem in posterum quoque coronis et equis (i. e. coronatis equis, pro victoriis curatibus) fore celebram. Gedik. Pind. Carmina. Sell. 212.

z 77. *ραῖρα* Heyne regards as used for *ροῖρο*, omen illud. Tourlet gives to this and the following lines a novel, and, I think, inaccurate interpretation: Grave, dans la mémoire des races futures, l'image de tant de hauts faits, et le souvenir d'une contrée si féconde en héros. Tourlet. Trad. comp. des odes de Pindare, Pythiques, 18.

a 79—80. *μαχάται πᾶσαι βροταῖαι ἀπαιαί* for *πάντα δ' μαχα- νῶνται βροτοὶ γὰρ ἀπὸ γῆ λαυτῶν*.

But while I seek to praise you hero, I trust,
that, in my hand brandishing the brass-barbed
shaft, I shall not, as it were, heave beyond the
list, yet hurling far outstrip my rivals^b———.
May time^c thus ever guide his bliss and the boon
of wealth, and send him oblivion of woes: (of a
truth may he remember how many fights he has in ANT. 3: 91.
war with bold spirit stood, when at the hands of
the gods, they found him glory such as of the
Greeks none other culls, noble crown of wealth:
e'en now hath he warred, following Philoctetes'
example; when,^d urged by fatal necessity, a

b 84—86. The metaphor here made use of by Pindar is borrowed from one of the five exercises of the Pentathlon, viz. darting, in which he who threw his dart farthest, within certain lines or limits, was deemed the conqueror; as he, whose dart wandered beyond those lines, lost the victory. West's Trans. of Pindar, 327. Oxford, 1810. Pindar often compares his poetry to a dart. See Olym. i. 175. The *έντίονς* of line 86 refers to the other poets sojourning at Hiero's court.

c 91—96. Construction: *ἡ κεν ἀμυνάουσιν* (Syncope. *ἀναμνήουσιν*) *οἷας μάχαις ἐν πολλοῖς παρμήνι τλήμονι ψυχῇ, ἥνικα (αἱ μάχαι) εὐρίσκοντο θεῶν παλάμαις τιμῇ, εἰαν οὐκ ἔλλήνων δρίπει, ἀγίρων σφετέρημα πλοῦτον*. If we adopt the general reading, as given in Heyne's text, great doubt must exist as to the nominative to be understood before *εὐρίσκοντο* some

follow the Scholiast, who affirms that *ὁ λόγος ἱερὶ περὶ Ἱέρωνος καὶ Γέλωνος, τῶν τυραννησάντων ἐν Συρακούσαις*. *Hominum, Siculi, or αἱ μάχαι*, can with equal propriety be understood; the latter being preferred by the editor above mentioned. In the *deutsches Museum*, Jun. 1776, vol. i. p. 551. Heyne proposes line 94 to read *παλάμαι*, instead of *παλάμας*; adopting which, the construction would be, according to Gedike, *παλάμαι (Ἱερωνος) εὐρίσκοντο θεῶν τιμῇ, &c.*

"When his arm found god-sent
"honour!" *τιμῇ θεῶν*, in the same sense as in Pyth. iv. 91. Heyne himself construes *εὐρίσκοντο παλάμαι θεῶν*, "When the hands of the gods found," &c.: as in Pyth. ii. 73. *δέδον θείαν Ζηνὸς παλάμαι*.

d 96—100. The sense Heyne takes to be: "As when through necessity
"the proud Ulysses fawned before
"Philoctetes, craving the assistance

haughty *lord* fawned before him to crave his alliance : for men relate * that *two* godly heroes went seeking, to *fetch*^f from Lemnos, there racked with a wound, Poeas' archer son, who though treading with sickly frame, wasted Priam's city, and ended the Grecians' toils—but so had fate disposed.) Thus too may god prospering favour Hiero, in time forth revolving, yielding unto him the opportune fulfilment of his vows.

" of the very man he had before abandoned at Lemnos; he (Philoc.) aided the Greeks, and ended the war of Troy; so, persuaded by Theron's prayers, Hiero has entered into alliance with the same man that erewhile despised him." Hey. Pind. Carmin. i. 194. There had been a war between Theron (father-in-law of Gelo, Hiero's brother,) and Hiero, which, through the mediation of the lyric poet, Simonides, was followed by a closer union even than before, concerning which war the student may consult the S. V. on Ol. ii. 29, whose remarks in the same place are not irrelevant to the text he is seeking to explain.

The Scholiast in this place supposes the poet to allude to Anaxilaus, king of Rhegium, who, wishing to wage war against the Epizephyrian Locrians, was compelled by Hiero's threats to desist, and crave his friendship; so that the *μὴ φίλον*, line 98, will refer to Hiero, and not to Ulysses; and the *τὴς τῶν μεγάλων* to Anaxilaus, and not, as above, to Philoctetes. I must also observe, that the same

commentator makes *σὺν δ' ἀνάγκῃ* to refer to the stone under which Hiero suffered, as is inferred from the third Pythian; so that the translation, according to him, would probably be: "For, though depressed with pain, one haughty king (i. e. Anaxilaus) did fawning crave his (i. e. Hiero's) friendship."

e 100. See Sophoc. Philoc.

f 101. *μεταλλάσσοντας*, from *μεταλλάω*. This word signifies usually, to seek, to search, to investigate; hence it derives the secondary meaning, to enquire, as in Il. α', 550. Pindar has used this verb in two places, besides the one now before us, Ol. vi. 106, and Pyth. iv. 291. In the first of these I have rendered it, on conjecture, (for the more usual and authorized significations do not certainly tally with the context) by, to address, to bespeak, to accost. Heyne seems to be of the same opinion, as well as Schneider, Greek and Germ. Lex. ii. 79. Gedike adopts the same meaning, Pind. Olymp. Sieghshymnen. 51.

Obey me, O Muse, and sing near Dinomenes^g likewise the meed of victory, won on the four-horse car; for the father's triumph is a joy not alien to *hym*——.

Onwards! next devise we^h a lay grateful to Aetna's king, *Jove*, unto whom Hiero hath founded that city *blessed* with heaven-reared freedom, in the laws of Hyllus'¹ code: for ever *faithful* to Aegimius' statutes will abide the Dorian offspring of Pamphylus, and of the Heraclides too,

Sta. 4.
118.

g 113. Dinomenes, son of Hiero.

h 116. *ἔπειτα*, *post ista*, according to Heyne: Gedike renders it *bald*, soon, hereafter, as in Il. α', 547. This translator takes *Αἰτνας βασιλεῖ*, to allude to Dinomenes, and not, with Heyne, to Jove.

i 120—128. The Dorians, under the direction of the Heraclides, whose first commander was Hyllus, son of Hercules, migrated from Pindus, conquered the Peloponnese, and took possession of Amyclae, a town situate at the foot of Taygetus, and not far from Sparta, the country of the Tyn- darides, Castor and Pollux. Pamphylus, as also his father Aegimius, were descendants of the Heraclides: the latter was a famous lawgiver. As Aetna was for the greater part inhabited by Peloponnesian colonists, these few observations will enable the reader to see the drift of the allusions made by the poet in these lines; Pindar, in the spirit of lyric poetry,

ascribes to the Aetnians themselves the high exploits of their ancestors.

What has just been stated concerning the Peloponnesian colonizers of Aetna, is founded on Diod. Sic. xi. 49. *Ἰέρων δὲ τοὺς τε Ναξίους καὶ τοὺς Καταναίους ἐκ τῶν πόλεων ἀναστήσας, ἰδίους οἰκητορας ἀπέστειλεν, ἐκ μὲν Πελοποννήσου πεντακισχιλίους ἀθροίσας, ἐκ δὲ Συρακουσῶν ἄλλους τοσούτους προσθείς, καὶ τὴν μὲν Κατάνην μετωνόμασιν Αἰτνὴν, τὴν δὲ χώραν οὐ μόνον τὴν Καταναίαν, ἀλλὰ καὶ πολλὴν τῆς ὁμόρου προσθείς κατεκληροῦχησε, μυρίου πληρώσας οἰκητορας· τοῦτο δ' ἔπραξε σπειύδων ἅμα μὲν ἔχειν βοήθειαν ἐτοίμην ἀξιόλογον πρὸς τὰς ἐπιούσας χρείας, ἅμα δὲ καὶ ἐκ τῆς γεινομένης μυριάντερον πόλιν τιμὰς ἔχειν ἡρωϊκὰς· τοὺς δὲ Ναξίους καὶ τοὺς Καταναίους ἐκ τῶν πατρίδων ἀνασταθίντας μετῴκεισιν εἰς τοὺς Λιοντίνοους καὶ μετὰ τῶν ἰγχυρίων προσέταξε κατοικεῖν τὴν πόλιν.*

dwelling beneath the cliffs of Taygetus; forth from Pindus rushing, happy men, they possessed Amyclae, neighbours high renowned of the Tyn-
darides, riders of the white charger—— neighbours of whose lance the glory bloomed——.

ANT. 4. To the citizens and kings by Amena's stream
130. ever, Jove, vouchsafe such a lot as may prove the
saying of men true;^k through thee, in truth, may
the aged chieftain hero instructing turn his son
and his people to symphonious peace.

Offspring of Cronus, who on Cuma's strand
hast seen^l the dire wreck of ships, send, I be-
seech thee, that the Phoenician and the clamorous
Tyrrhenian war-shout^m may abide within their
EP. 4. 142. peaceful homes. What woes did they endure!
quelled by the leader of the Syracusans; who
from the swift advancing galleys hurled to the
deep their warrior youth, from ponderous thral-
dom rescuing Greece.ⁿ

k 133. That is to say, that they may truly be said to follow the Dorian laws. Pauw reads, instead of δὲ, line 30, γέ, which I have adopted in this translation; if you preserve δὲ, it will be better, perhaps, to read between commas αὐτοὶ δὲ, *idque semper*. Amenas was the name of a river that flowed through the town of Aetna.

l 139. I take ἰδών as agreeing with Κρονίων, line 136. It may

likewise be joined to ἀλαλαός.

m 140. ἀλαλαός, the battle cry, a metonymy for army. The Phoenicians are here the same with the Carthaginians; the Tyrrhenians the same with the Etruscians. Both had been, not long before the composition of this Ode, vanquished; the former by Gelo, Hiero, &c. the latter by his brother Hiero; see note (n.)

n 137—147. From these verses

Were I to sing the Athenians' praise, my theme
should be the glory won nigh to Salamis ; in

we learn a particular not taken notice of by any of those historians, whose works are now remaining, namely, that Hiero, in conjunction with his brethren, Gelo, Thrasybulus, and Polyzelus, obtained a naval victory over the Carthaginians, as well as that by land mentioned by Herodotus and Diodorus Siculus. Whoever attentively considers this passage of Pindar, can make no doubt but that the battle and victory here spoken of were both naval. The only question is, whether this passage refers to the above-mentioned victory obtained by Gelo and his brothers, Hiero, &c. over the Carthaginians; or to that gained afterwards by Hiero over the Tuscan pirates near Cuma, mentioned by Diodorus, l. 11. To determine us to apply it to the former, I must observe, first, that the Carthaginians are here joined with the Tuscans or Tyrrhenians, which was the case when Gelo, &c. engaged them; whereas the victory afterwards won by Hiero, was only over the Tuscan or Tyrrhenian pirates. Secondly, the consequences of this victory are, by Pindar, represented to be no less than the delivering Greece from slavery; an expression very applicable to the victory obtained by Gelo and his brothers over the joint forces of the Carthaginians and Tuscans; but very extravagant and unjustifiable, if applied to that gained by Hiero over a few

pirates. Thirdly, this victory is, in the verses immediately following, compared with the two famous victories gained by the Athenians and Spartans, at Salamis and Plateae, over the Persians; by virtue of an alliance with whom, the Carthaginians at the same time invaded the Greeks settled in Sicily. Fourthly, Pindar mentions the sons of Dinomenes as partaking in the glory of this victory, which is true of that gained by Gelo, &c. in memory of which, the Scholiast tells us, Gelo, who lived well with his brothers, dedicated some golden tripods to Jupiter, on which were inscribed four Greek verses, importing that Gelo, Hiero, Thrasybulus, and Polyzelus, the sons of Dinomenes, dedicated those tripods on occasion of a victory obtained by them over the Barbarians, against whom they assisted the Greeks in the defence of their liberty. By this inscription it appears, that all the sons of Dinomenes were concerned in this action, which makes it more proper to apply the words of Pindar, *παῖδες Δεινομένης*, the sons of Dinomenes, to this action, than to that of Hiero before mentioned, at the time of which Gelo was dead.

From all these considerations, I think it clear, that the victory here spoken of, was gained by Gelo, &c. over the Carthaginians. This is farther confirmed by the following passage of Ephorus, a Sicilian

Sparta I would blazon the fight by Cithaeron ;
in those battles did the Medes, bearers of the

historian, quoted by the Scholiast of Pindar, of which this is the substance ; that Xerxes having made great preparations to invade Greece, there came ambassadors to Gelo, desiring him to join his forces to the allied army of the Greeks ; that at the same time ambassadors were sent from the Persians and Tyrians to the Carthaginians, ordering them to raise all the forces they could, and attack all those in Sicily whom they should find inclined to assist the Greeks ; and after they had subdued them, to sail directly to Peloponnesus ; that each assenting to what was demanded of them, Hiero [perhaps it should be Gelo] being very eager for assisting the Greeks, and the Carthaginians being as ready to co-operate with Xerxes, the former, viz. Gelo, got ready a fleet of 300 ships, and an army of 2000 horse, and 10,000 foot ; and having been informed that the Carthaginian fleet was sailed for Sicily, went out to meet them, engaged and vanquished them ; by which victory, continues Ephorus, he not only saved Sicily, but all Greece. Here then is the direct testimony of an historian, who wrote expressly upon the affairs of Sicily, and lived long before Diodorus, confirming what Pindar, who lived at the very time of these transactions, says of a naval victory obtained by Gelo and his brothers over the Carthaginians. Of which, however, nei-

ther Diodorus, nor any other author, that I know of, makes any mention, except Pausanias, whose words I shall produce presently : for this omission, as well in the modern as the ancient historians, I can by no means account ; considering that the latter might have learnt this particular from Ephorus and others, and the former from Pindar and his Scholiast, as well as from the words of Pausanias above hinted at, which are these : Ἐπειγὺς δὲ τῷ Σικωνίῳ ἔστιν ὁ Καρχηδονίων θησαυρός. Ἀναδύματα δ' ἐν αὐτῷ Ζεὺς μεγέθει μίγας, καὶ θάρακες λινοὶ τρέψ ἀριδμόν. Γέλωνος δὲ ἀνάδημα καὶ Συρακουσίων, Φοινίκας ἦτοι τριήρεσιν ἢ καὶ πελῶ μάχῃ κρατησάντων. Paus. l. vi. p. 490. edit. Kuhnii. *Prope Sicyonium thesaurus est Carthaginensium—in eo sunt Jupiter ingenti magnitudine, et linteae Loricæ tres, Gelonis et Syracusanorum dona, victis classe vel etiam pedestri pugná Poenis*, or, as I think they may be translated, *victis quidem classe, atque etiam pedestri pugná Poenis*. Here is mention made of two victories, one by land, and the other by sea : and this I take to have been the truth of the case : Gelo first fought with the Carthaginians at sea, routed and dispersed their fleet, and sunk many of their ships ; but many, as they well might, out of so large a fleet of ships of war and transports, escaping to Sicily, he afterwards engaged them upon land, and won

curved bow endure woful rout: but on Himera's fair irriguous bank perfect, *my soul*, a hymn to Dinomenes'° sons, a hymn they have earned by valour, their hostile heroes suffering dire discomfit——.

If thou speak in season,^r in brief space con-
necting the bounds of many deeds, less blame en-
sues from men: for loathsome surfeit blunts the
rapid mind; and more than all does, in secret,
the hearing of foreign^q valour weigh upon the
soul of citizens.

Sta. 5.
157.

the victory mentioned by Diodorus. This supposition not only reconciles the two different relations given by Diodorus and Ephorus; but accounts for Pindar's naming, as he does, both Cuma and Himera as the places of action, and mentioning the battles both of Salamis and Plataeae, the one of which was fought at sea, the other by land. In this light the comparison is just and noble, and the whole passage of Pindar clear and intelligible; whereas, if there was only one victory, whether by sea or land, there is no reconciling the historians one with another, nor even Pindar with himself; and, if I might be indulged in a conjecture, I should imagine, from Pindar's mentioning Hiero alone, when he speaks of the naval fight near Cuma, and afterwards, when he refers to the land battle fought near the river Himera, mentioning

all the sons of Dinomenes, I should, I say, infer that Hiero commanded in the sea engagement; which may also be one reason why this naval victory is not placed among the actions of Gelo; as its having been obscured by the more illustrious, and more important victory obtained by Gelo and his brothers, which put an end to that Carthaginian invasion, may have been the occasion of Pindar's recording it, in order to preserve the memory of an action, which so much redounded to the honour of Hiero, to whom he inscribes this Ode. West's Trans. of Pind. 300. Oxford, 1610.

o 154. This Dinomenes must not be confounded with the foregoing son of Hiero, (see line 112.) The one here mentioned was father to Hiero and Gelo.

p 157. Supply (ναρά) κατόν.

q 162. Foreign, alien. Hiero

Albeit,—for better is envy than pity,—dismiss not, O Hiero, thy noble pursuits—with just helm steer thy host—on the anvil of truth temper thy tongue’—if e’en one vain spark fly forth from thee ’tis surely held important: thou art the steward of many things; many are the trusty witnesses to *thy deeds*, whether good or bad. Abiding then in thy fair-blooming nature, if thou aught love to hear ever sweet fame, be not vexed over-much by expense, but, like the helmsman, unfurl thy windy canvass; be not, dear friend, beguiled by lithe cunning.

ANT. 5.
109.

The increase of fame that follows death alone points out to historians and to bards’ the life of heroes gone by. Croesus’ kind virtue dies not; whereas in all parts hateful infamy possesses Phalaris, the burner in the brazen bull, merciless of soul; neither do the homely lyres admit him to sweet communion in the festive songs of youths.

was not born a Syracusan; he was a native of Gela. The more, therefore, must he be exposed to envy in Syracuse. Gedike, Pindars Pythische Sieghymnen, 19.

r 168. Gedike renders γλῶσσαν by jeglichen Richterssprach, each sentence. I am free to confess I see no reason why in this passage our poet should not be translated literally. West, whose translation of select Odes from Pindar is a bright

ornament to English literature, seems also to blench at the lyric boldness of this and the following metaphor: “arm thy tongue with “truth” is his version.

s 183. I take λογίους καὶ δειδοῖς to be datives: Heyne supplies εν, and construes them as ablatives: “Posthumous fame, *blazoned* by “poets and historians alone, points “out to *after* ages the life, i. e. exploits of heroes gone by.”

To succeed is the first of rewards ; to have
fair fame is the second bliss : he who has met
and won both, has gained a crown the no-
blest——.



THE SECOND

PYTHIAN ODE,

INSCRIBED

TO THE SAME AS THE FOREGOING,
AND FOR A LIKE VICTORY.

ARGUMENT.

The poet greets Syracuse, the residence of the conqueror, 1—9. He attributes the victory to Diana's protection, 9—23. He asserts that Hiero deserves praise no less than other princes, 23—38. Gratitude claims this due; he is therefore led to a long digression on the history of Ixion, who suffers the penalty of his ingratitude to the gods, 39—96. The poet excuses himself from slander, and in a style as moral as poetic gives praise and advice to his hero.

[Date of the victory; whether in the same Pythiad as the foregoing, or not, is not sufficiently proved.]

PYTHIANS.

ODE II.

TO THE SAME AS THE FOREGOING,

AND FOR A LIKE VICTORY.

STR. 1.

HAIL,^a mighty Syracuse! thou temple of Mars, deep-drenched in war, godly nurse of heroes and of chargers delighting in steel, to thee I come from splendent Thebes^b bearing this lay, blazon of the earth-shaking car——. Wherein Hiero, skilful guide, prevailing, hath begirt with far-beaming crowns Ortygia,^c sojourn of fluvial Dian;

a 1. Μεγαλοπόλεις. Syracuse, the capital of the kingdom of Sicily, was composed of four cities laid into one; namely, Achradine, Neapolis, Epipolae, and Tyche: the name expressed in the plural number may confirm the division. This town had, under Gelon and Hiero, waged with success different wars; the poet therefore calls it the temple of Mars.

Sudorius translates μεγαλοπόλεις Συράκοσαι, "Quattuor sectae Syracusae in urbes;" this version

descends too minutely to particulars to be at all consonant to Pindaric rapture. See Ox. Pind. App. 27.

b 6. Not because Hiero had there gained his crown; but because Thebes was the poet's native town.

c 10. Ortygia was a small island united to Syracuse by a bridge, whereon stood a temple sacred to Diana, who is here styled fluvial, either because she is the goddess of the chase, or because

not unfavoured of whom, he with his nimble hands tamed yon^d foals, curbed by the varied bridle :—
for the maid joying in darts, and Mercury, ruler ANT. 1. 16.
of the cirque, with either hand place on *his brow*
the glistening ornament, when to the sheen car^o
and chariot, obedient to the rein, he yokes the
coursers' strength, invoking the brandisher of the
trident, widely puissant god.

To other lords have other bards perfected the
sweet-chiming hymn, virtue's meed : full oft re-
sound the Cyprians' strains of Cinyras'—he

she bore the name Alpheaea. Gedike Pindars Pythische Sieghymnen. 35.

d 13. *κείνας* may be taken as a genitive agreeing with *τετραορίας*, supplied from line 8, or with *Ἀρτέμιδος*, from the preceding verse, according to which the construction will be *ἄτερ τῆς οὐκ ἰδύμασσε πῶλους ἐν ἀγαναῖσιν χερσίν Ἀρτέμιδος* it may also be taken as an accusative agreeing with *πῶλους*, line 15. No necessity seems to exist for the use of the demonstrative pronoun; it is therefore probable the reading may be corrupt. Heyne proposes *κλεινὰς*, the meaning of which is obvious : Gedike reads *ευπὰς*, and gives the following translation : " Mit dem Lenk-
" seil, das sie selber, die Göttin,
" mit marten Händen ihm reichete,
" bändigte er die buntgezügelter
" Füllen." With the rein, which
the goddess herself with tender hands

gave to him, did he tame the foals,
curbed by the varied bridle. Gedike
Pindars Pythische Sieghymnen.
56.

I have, I believe, followed Koppe's version, although I cannot see why *ἀγανὸς* should be wrested to a signification so different from that which it bears in the other Odes, Pyth. ix. 66. Pyth. iv. 180. Pyth. ii. 43, &c. Few, however, will probably be pleased with Gedike's correction and interpretation.

e 20—22. Construction : *ἕταν (ἵππων) ἐγκαταζευγνύη σθίνος ἵππων (εἰς) δίππον ἀρπάει τε, &c.* The *δίππος* is used properly when speaking of the double seat whereon sat the driver and the combatant; the poets, however, use this word often for the whole vehicle. See Hom. Odyss. iii. 481 and 492.

f 27. This Cinyras, king of Cy-

EP. 1. 31. whom Apollo, of the golden locks, did dearly cherish, Venus' beloved priest——.

Such, in truth,^c does gratitude excite, returning honour for benevolent works: thee again, son of Dinomenes, the Zephyrian Locrian virgin, through thy valour *rescued* from the dire woes of war, sings before her house, looking forwards without dread——.^h

Ixion—so men relate—by the gods' decree, whirled eternally on the winged wheel, thus speaks to mortals. “It is meet ye should reward your “benefactor: approach him with joyous returns——.”

STR. 2. 45. And, of a truth, he himself has learnt that lesson; for leading a blissful life amid the friendly sons of Cronus, he abode not long such felicity; when with maddened soul he burned for Juno, whom the delectable couch of Jove claims. Arrogance drove him to the stupendous crime; but

prus, is said (Plin. Hist. N. l. 7. c. 56.) to have been the inventor of the hammer, tongs, lever, anvil, and brick, and therefore did certainly deserve the honour of laudatory song from his countrymen. The Scholiast observes, that Hiero was descended from the Cyprians; it was consequently very natural

that Pindar should make this allusion. Hey. Pind. Carmm. ii. 508.

g 33. Τοι, not ποι. Hey. Pind. Carmm. i. 212. V. L.

h 38. Anaxilaus, king of Rhegium, had declared war against the Locrians of Italy; but, terrified by the threats of Hiero, made peace with them.

quickly did the man receive extreme torment, suffering his deserts.

Two were his misdeeds bringing punishment : the one, that he, the first demi-god, stained mankind with kindred blood, nor that without guile :¹ ANT. 2. 60. next, that whilom in the spacious^k dome of heaven he attempted Jove's consort ; for 'tis behoveful that every one should keep in view the measure of all fitting to himself——.

Unlawful dalliance hurls man to mighty wo ; such came e'en unto him ;¹ since, pursuing a sweet

i 59. After Gedike ; " er der erste mit verwandtem Blute die " Menschen bespritze ;" making *θανοις* to be governed by *ἐπίμιξε*.

Ixion slew his father-in-law Deioneus, who claimed from him the promised marriage portion, which, according to the custom of those times, he was to have given for the bride : Ixion perpetrated this murder by pushing his victim into a pit filled with burning coals.

k 60. Supply τὸ δὲ before *ὄρι τε*.—*μεγαλοκυδέουσιν*, magna-penetrabilia-habentibus, i. e. magnis.

l 65—67. Construction : *εὖναι ἐξ παράτροποι ἱβαλον* (for *ἐμβάλλουσιν*) *ἐς κακότητα ἀθρόαν* (i. e. *μείστην*.) *πορὶ καὶ ἵκοντο* (by Tmesis for *προσίκοντο καὶ*) *τὸν* (i. e. *ἐπὶ τοῦτον*.) See Hey. Pind. Carmm. i. 216. Nott.

Bock has edited the above pas-

sage thus : *εὖναι δὲ παράτροποι ἐς κακότητα ἀθρόαν ἱβαλον πορὶ κοῖτον ἵκοντ'*, *ἔπει νεφέλῃ π*. This reading, first proposed by Jacobs, has been sanctioned by Herman, and would, it appears, have been admitted by Heyne in the text, had he lived to see another edition of his noble performance.

The Neapolitan MSS. consulted by Ahlwardt's friend, give *ἱβαλον πορ' ἐκείνον ἵκοντ'* and *πορὶ κινὸν ἵκοντ'* from these the editor has conjectured the following reading, *εὖναι δὲ παρ. ἐς κακ. ἀθ. ἱβ. πορὶ κεινὸν ἵκοντ'* *ἔπει νεφ. taking κεινὸν* in the sense of *vacuum*, *vana imago*. Ahlwardt Pindari Carmm. 74. Lipsiae. 1820.

Gedike adopts the reading *πορὶ καὶ τὸν Ἴξιον* and translates : " Criminal enjoyment in the bed of " love hurled thee, O Ixion, to deep " wo.—Frevelnde Wonne im Bette

fraud, he lay with a cloud, inept man ! for in shape it resembled^m Saturn's most lofty, heavenly, daughter : this snare the hands of Jove placed before him, beauteous ruin ; for he himself (*Ixion*)
 Ep. 2. 75. forged the four-spokeⁿ shackle, his destruction : chained then in gyves inextricable, he proclaimed the universal warning.

Bereft of the graces, *his paramour* forth brought unto him a grisly offspring, she solitary, him solitary,^o bearing honour neither among men, nor in the dwellings of the gods : having fostered,^p she named him Centaur ; he at the foot of Pelion mingled with the Magnesians mares : and hence was bred a wondrous band, like to both parents, formed^q from their mother downward, upward from their father——.

" der Liebe stürzte, Ixion, dich in
 " tiefes Verderben." Gedike Pindars Pythische Sieghymnen, pp. 59 and 70.

m 69—70. Construction : (ἡ νε-
 φίλη) γὰρ ἔκρεπε (κατὰ τὸ) εἶδος
 ὑπεροχωτάτη οὐρανία θυγατρὶ Κρό-
 νου (i. e. to Juno.)

n 75. The four-spoke wheel on which Ixion was bound hand and foot. The wheels among the ancients had generally six spokes. Homer gives eight to those of Juno's chariot. Il. ε'. 723.

o 80. *She solitary*, for this was the only cloud that ever kindled : *him solitary*, for he was the only fruit of the intercourse mentioned

by the poet.

p 82. Gedike translates "Ken-
 " taur nannte die Süßgeria ihn.—
 " The nurse named him Centaur."

I am ignorant of his reason for thus departing from the true meaning of the text.

q 87. Construction : τὰ μὲν αὖτω
 πατρώδεν (i. e. ἀπὸ τῆς ἱκανῶς πατρὸς
 ἔχοντες,) τὰ δὲ ὑπερδεν (ἢ) πατρός
 (Κενταύρου.) As the Centaur was
 reft of the graces, the head of these
 monsters, although human, must
 have been, according to Pindar,
 hideous and unsightly : this gives
 Heyne occasion to remark, that the
 handsome figures of the Centaurs
 which have reached us (such, for

God¹ perfects all events according to his will ; STR. 3. 89.
god, who pursues e'en the winged eagle, and out-
strips the dolphin of the deep ; some among high-
minded mortals he afflicts, while to others he
grants never-fading glory——.

But¹ it behoves me to eschew scandal, that
noxious reptile, for, though from afar, oft have I
seen in deep distress the scoffer Archilochus, him
who fattened on slanderous hatred——.

But to¹ be wealthy, and thereto to add the lot ANT. 3.
of wisdom, is the chiefest of blessings : such thou 104.
truly holdest, to give with liberal soul, thou so-
vereign, lord of the many and well crowned cities,
and of a mighty host. Whoso asserts that in
wealth and honour any other heretofore in Greece
was more exalted, he vainly wrestles with lax
mind——.

instance, as those seen in the bas-
reliefs plucked from the Parthe-
non and deposited in the British
Museum) were unknown to the
poet. Hey. Pind. Carmm. i. 219.

r 89. The tale of Ixion brings
the poet to the idea of the aveng-
ing and irresistible power of the
gods. Construction : θεὸς ἀνέσται
ἄπαν τίκμαρ' ἐπὶ λαϊώσας· in which
λαϊώσας must be taken in the sense
of φρίνας, δάνας, or even δόλημα.

s 96—101. The poet now seems
to reproach himself with having
been too bitter against Ixion. Ar-
chilochus lived nearly two hundred

years before Pindar; hence the
ἐκδ' ἰών, l. 98. He was a most
sharp and unsparing satyrist; it is
no wonder, therefore, that he
should often have been thrown
into poverty and distress.

t 104—105. Construction : Τὸ δὲ
σάρα νῦν (i. e. τὸ πλουτεῖν) ἔχεις.
(ὥστε) πεπορεῖν ἑλευθέρῳ φρενί.
The idea of the poet seems to be
this : Archilochus by his unwise
libels fell into poverty : but how
happy is he that possesses wisdom
and wealth : such a man art thou,
O Hiero, &c. Gedike Pindars
Pythische Sieghymnen, 89.

Resounding thee for valour I'll mount the
flower-decked fleet"——bravery in dread warfare
ennobles thy youth; hence too I proclaim thee to
Ep. 3.119. have won boundless glory, contending now among
the horsemen, anon amid the foot-champions:
while thy more aged counsels yield me safe matter
amply to praise thee——.

Hail! like to a Phoenician ware this hymn is
sent thee athwart the surgy main: do thou greet-
ing look benevolent on the Castorean* strain,
tuned to Aeolic' chords, gift of the seven-toned
harp——.

Be* ever such as *by the wise* thou hast been

u 114. Pindar often compares his songs to ships. See Olymp. xiii. 69.

x 127. *Καστόρεον*, the Castorean song was a military melody, like a march among the Spartans. The discoverer was Castor. The epithet Castorian, according to all probability, applies here to the composition of this Ode.

y 128. Aeolic, i. e. Theban. Thebes, the native town of Pindar, was formerly peopled by Aeolians. For the Boeotians came from Aeolia. See Strab. lib. ix. p. 616.

z 131—133. The most obscure and intricate passage in all the Odes of Pindar. It is very evident that the poet wishes to warn the prince against lending his ear to the honeyed tale of flatterers; he insinuates, that the great, who

take delight in the company and conversation of such, are like the child who thinks even the hideous baboon handsome: he then places before his patron the example of Rhadamanthus, who listened to no lying adulators. According to this explanation, the poet likens the inexperienced prince to a boy, and the vile cringer to an ape. Thus in Aristoph. Acharn. 907. the sycophant Nicarch is called *πῆθεος*. In the Frogs, the flatterers of the people are termed *δημοσιόητοι*.

The above I have extracted from the notes to Gedike's German version, which I now add, feeling that it would be indecorous to give a translation of so puzzling a passage, unless backed by proper authority: "Bleibe der Mann, welcher zu sein im Jünglings' alter

taught to be. Beauteous, in truth, is the monkey ^{STR. 4.}
among boys, ever beauteous.——But Rhada- ^{133.}
manthus! he hath gained glory, for he possessed
the fruit of a mind unblameable,* nor did within
his soul delight in guiles; such at the hands of
whispering slanderers ever befal: an evil insur-
mountable to both *him they backbite, and him*
they adulate, are the prophets of calumnies, in
manners wholly like unto foxes.^b But as to gain,^c
of what great gain is this to them? Since, as in

"du lernetest. Zwar dem knaben
"heisst selbst der hässliche Affe
"schön.—*Remain the man thou*
"*didst learn to be in thy youth.*
"*Truly to the boy even the hideous*
"*ape is handsome:*" in which the
translator reads *καλός* τοι, instead
of *καλός* τοι. This explanation is
nearly the same as the third given
by the Scholiast on this passage.
Hey. Pind. Carmm. ii. p. 519,
line 22.

The explanation given by Her-
man is this: "Sis, qualis es, tui
"recordatus: pulcer simius, sem-
"per pulcer, in ore est pueris. i. e.
"norunt laudes quibus vulpes si-
"mium decepit." In which the
poet is supposed to allude to an
ancient fable, wherein the fox is
represented as deceiving by his
flatteries the monkey: this con-
jecture was first thrown out by
Huschke; and the reader may find a
long but obscure note upon it, writ-
ten by Barker of Cambridge, and
inserted in Huntingford's *Dammii*
Lexicon, alphabetically arranged.

a 153. i. e. experientiam et ma-

turitatem animi. Heyne thinks
that *λαχρῖν καρπὸν*, like *καρπὸν*-
σθαι, is used for the common *ἔχειν*—
the translation, therefore, may be
simply: "for he possessed a
"mind blameless," &c. Hey. Pind.
Carmm. i. 225.

b According to Heyne's punc-
tuation and correction proposed in
the L. V. the translation of this
passage, commencing at *οἷα*, is:
"an evil inextricable is that which
"at the hands of whispering flat-
"terers ever befalls, to both *him*
"*they slander, and him they adu-*
"*late*: wholly like to foxes in
"manners and love of gain are
"these interpreters of calumny:"
in which *κίρδει* is taken in the
same sense as at Pyth. iii. 96.

c 142. *Κίρδει* δέ, explained by
the Scholiast, *τί γὰρ αὐτοῖς τοῦτο*
τὸ κατηγορεῖν ἰπικίρδες τυγχάνει;
or otherwise, *τί αὐτοῖς κίρδος ἐστὶ*
τὸ διαβάλλειν ἐμὶ; but in order
that this explanation should hold
good, it ought to be *κίρδος* δέ, or
κίρδη δέ. Huschke conjectures *κίρ-*
δοῖ from *ἡ κίρδω*, a reading ap-

the toil of the sea, the rest of the faskle low sinking, I remain buoyant like the cork on the face of the deep.⁴

ANT. 4.
148.

Among the good the crafty citizen cannot proffer one word powerful to persuade; yet indeed cringing to all, he surely weaves evil⁵——his impudence I share not; may I ever love a friend; but to my foe myself a foe, like to the wolf⁶ I will rush on him, treading here and there in his crooked ways.

In every state the true-tongued man prevails, in the land swayed by a monarch; yea, when the

proved by Herman, Heyne, (in his posthumous notes, edited by Schaefer,) and Ahlwardt: the preceding note explains how Heyne obviates the difficulty.

d 144—147. Construction: *ἄρε γὰρ (καρὰ) εἰνάλιον πόνον* (i. e. in the fishery) *σκευᾶς ἱρίδας ὀχλοῖσας βαθὺ*, (i. e. the rest of the net deep sinking,) *ἀβάπιστός εἰμι, φειλλὸς ἔς, ὑπὲρ ἕρκος ἄλμας*. The poet, therefore, compares himself to the cork floats attached to a seine, which remain on the face of the water, and point out the place of the sunken net.

Koppe, in a note to his Latin version of the Odes, has given a noble interpretation of this passage, which I was strongly tempted to adopt in my translation: he would take *εἰνάλιος πόνος* to sig-

nify navigation or shipwreck, (as in Pyth. iv. 47. *εἰνάλιον ὄρυ* is used to signify ship,) and *σκευῆ ἱρίδα*, the ship itself, or its broken fragments: the English would be: "For though, as in the sailors' "toil, the rest of the wreck may "sink deep, still I remain unim- "merged, like cork swimming on "the face of the ocean." Difficulty however still remains as to the right interpretation of *ὀχλοῖσας*. e 161. *ἄραν*, see Hey. Pind. Carmin. i. 227. V.L.

f 155. After comparing his backbiting foes (for it is supposed that Pindar levels these barbed shafts of reproof against some envious wretches who had calumniated him to Hiero) the poet now likens himself to a wolf that shall chase them with unrelenting fierceness.

boisterous people,^g or when the wise do guard the commonweal.

It boots not to struggle with god, who now Er. 4. 163. lifts up the lot of these, anon again gives mighty glory unto others; yet does not that sooth the mind of the envious; they, weighing *their own lot*^h in an uneven scale, inflict a sore wound on their heart, ere they attain what they devise in mind—It avails to bear lightly the yoke placed on our necks;ⁱ but of a surety to kick against the prick is a slippery path.—Still may heaven grant me gracious to commune with the good.

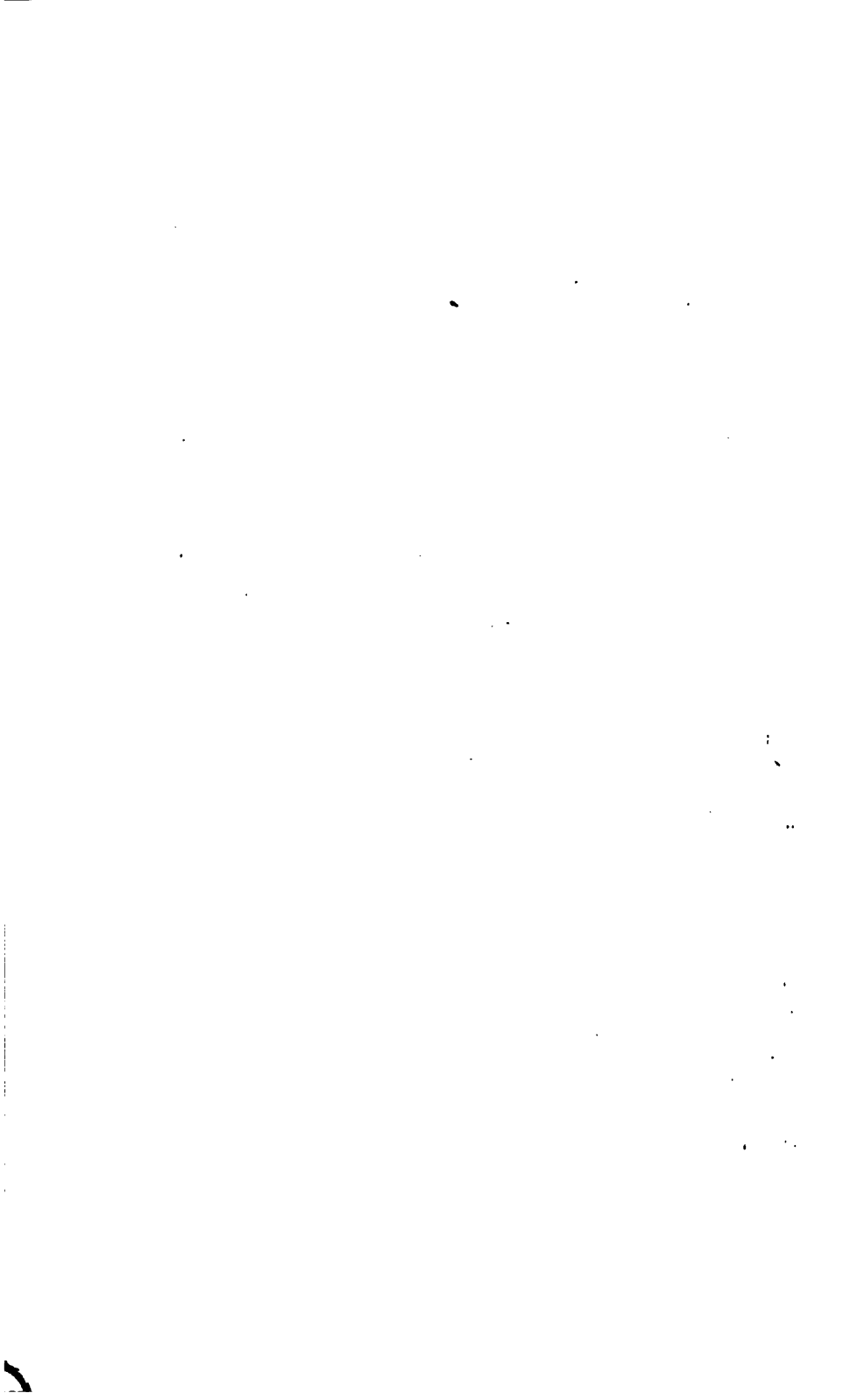
g 158. After *προφίρει* supply either *τὰ πράγματα* or *ταυτέν*. I do not see how the poet can be justified in applying this privilege to the good in a democracy "Where gentry, title, wisdom cannot conclude, but by the yea and no of general ignorance."

h 166—170. Construction: *ὁ (νοῦς τῶν φθονερῶν) ἐλκόμενος* (ὡς περ κατὰ στάθμας τινὸς περισσῶς (i. e. thinking the fortune of others greater than their own) *ἐνέπαξε* (for *ἐμπηγνύει*) *ἕλκος ὀδυναρὸν ἐφ' ἑαυτῷ* *πρόσθε καρδίᾳ, πρὶν τυχεῖν ὅσα (οἱ φθονεῖροι) μηχανῶνται*.

i 171. The poet compares himself to a yoked animal; to kick against the driver's spur or prick, that is to say, discontent makes our lot the worse. The oxen yoked to the plough were among the ancients urged to speed by the means

of a long pointed pole: in Lombardy, Calabria, and some other parts of Italy, these animals are still driven in the same manner; nor is that the only instance wherein the agricultural practices of the ancients have been preserved by their descendants in that fair country.

The reader must have observed that in this Ode there is no local circumstance hinted at, wherefrom we may conclude, in what place the victory (if the Ode was written on the occasion of a victory at all) was won: the question can hardly at this distant period admit of any satisfactory solution; yet it has been much disputed by the various editors: to take any farther notice of their ingenious hypotheses would be irrelative to my design.



THE THIRD

PYTHIAN ODE,

INSCRIBED

TO THE SAME HIERO

AS THE TWO PRECEDING,

For a Victory in the Single Horse Race.

ARGUMENT.

Hiero lay grievously ill; hence the poet begins by offering up his vow that Chiron might rise from the dead, Chiron who was the friend of man and tutor to Aesculapius, 1—14. He proceeds to the birth of the god of medicine, 14—78. His skill and lot, 79—110. He repeats his prayers for the re-establishment of Hiero's health, 110—140. He solaces his hero by reminding him that in this life there is no bliss unalloyed with sorrow, 140—190. The poet then encourages him by his own example to be content.

[Date of the victory, Pyth. 27, or foll. (Olymp. 75, 3. A.C. 478.) Hiero likewise won a victory in the horse-race, Pyth. 26. Olymp. 74, 3. A.C. 482.]

PYTHIANS.

ODE III.

TO THE

SAME HIERO AS THE TWO PRECEDING,

For a Victory in the Single Horse Race.

STA. 1. **I**F befitting such a public vow proceed from my tongue, I would the deceased Chiron, son of Phillyris, lived, potent offspring of heaven-engendered Saturn ; and that the monster of the field ruled in the dales of Pelion, endowed with soul affectionate to men : such still as of yore when he fostered the sweet artificer of invigorating health, Aesculapius, demi-god, repeller of manifold diseases —————

ANT. 1. 14. Whom, ere, aided by Lucina, protectress of mothers, the daughter of the chivalrous Phlegyas,^a had brought forth, slain, through the devices of Apollo, by Dian's golden shafts, she descended

a 14. Coronis, the mother of Aesculapius.

from her bed to Pluto's dome ; ^b——for never is the wrath of Jove's sons frustrate.

For ^c having before, unknown of her sire, conversed with the unshorn Phoebus, and bearing the hallowed effluence of the deity, yet in the strayings of her mind contemning him, she approved another union. She abode not to approach the nuptial board, nor the shout of loud-sounding hymenean : such as *the bride's* companion virgins, peers in age, love to hymn amid evening songs. ^d

b 20: Coronis was killed by the darts of Diana : i. e. she died in child-bed. Diana was, no less than Juno, a goddess of child-birth ; hence the poets (as Schneider proves by two epigrams from the anthology) call the pangs of travail shafts of Diana. Gedike Pindars Pythische Siegeshymnen, 97. Heyne explains it, ex parte mortua est.

A late writer, criticising Moore's posthumous translation of Pindar, in the Quarterly Review, explains the above allusion to Diana very differently from the commentator I have just quoted : 'The Greeks,' he says, 'imputed the sudden deaths of women to Diana, as they did those of men to the agency of Apollo ;—and this equally where the death was connected with a notion of divine anger, and where it was attributed to an interposition of mercy. Homer is full of instances of both ; II. vi. 205 ; xxiv. 605 ; and Odys. xi. 317 and 324, are of the former ; and Odys. xi. 171, 197 ;

xv. 406 ; xviii. 201 ; and xx. 61 and 80, of the latter.' This observation the reviewer took from Schmidius (Pindari Pythionn. 115. a. 3.) where the editor infers from l. 64 et seqq. that the lady died of the plague : in justice to Mr. Moore the critic should have stated the source whence he derived his information, and have added the opinion of Heyne and Gedike, which certainly must be regarded as fair authority in translating this poet, but *δλις δρῶς*.

I have translated ll. 19, 20, from Pauw's reading *ἐκ θαλάμῳ*.

c 23—27. Construction : ἡ (i. e. Κορωνίς) δι' (for γὰρ) πρόβδην πατρὸς, μηχανήσασα πρόσθεν ἀπειρεσίμῳ Φοίβῳ, καὶ φέρουσα σπέρμα θεοῦ καθαρὸν (h. l. *secrum*), ἀποφλευρίσασά μιν (i. e. Φοῖβον) ἀμυλαίαις φρεσὶν, ἔθηκεν ἄλλον γάμον.

d 32. Hesychius explains *συριζομένης* by *ὑμεναιομένης* : in this sense I take *κοιμίζεσθαι*.—Heyne renders the passage *agere*

But in truth she loved the absent*——so also are many affected; for among men lives a vain race, who, despising that before them, look forward to remote things, with idle hopes pursuing empty phantoms.[†]

Sta. 2. 42. This enormous guilt did the rash soul of gay-trimmed Coronis incur: for she lay in the couch of a stranger come from Arcadia: but she hid not from the seer. Since[‡] in Pytho, receptacle of sa-

*juveniliter, ludere, inter cantus, παι-
ζειν, saltare.* Hey. Pind. Carmm.
i. 233. V.L. The whole passage
from l. 28 to l. 33, is a natural, and
therefore simple description of a
young lass in love, but bashful:
according to the punctuation a-
dopted by all editors previous to
Heyne (who cancelled the full stop
after τοῖς,) the beauty of this part
of Pindar was entirely lost.

e 35. Ischys, the son of Elatus,
an Arcadian prince: τῶν ἀπει-
ρων is probably neuter, and may
be regarded as an enallage for the
masculine singular.

f 35—42. A moral remark of
general application, introduced by
the circumstance before the poet.
Such, the reader will have observ-
ed, is the universal practice of
Pindar; a practice which it were
devoutly to be wished our modern
poets would imitate, for the aim of
poesy is to instruct as well as to
please.

g 48—52. Construction: ἐν δὲ
Πυθῶνι μελοδόκῳ εἰσάει (pro ᾧ ᾄδε-
τε) τόσα νῦν βασιλεὺς Ἀολίας,---

γνώμην πιδῶν---παρὰ πάντα ἱ-
σαντι νόῳ, κοινῶνι εὐδυνάτῳ, &c.
"In Pytho, where are received the
"sheep of sacrifice, the king of the
"temple Loxias (i.e. Apollo) learnt
"these matters (i. e. the infidelity
"of Coronis)——having induced
"his mind (i. e. himself) to believe
"(animum adducens, h. e. se ad
"credendum adducens,)----from
"his mind that knows all things,
"most upright communicator to
"him of all things, (qui ipsi vera-
"cissime omnia communicat.)"—
See Hey. Pind. Carmm. i. 236 and
237. Apollo was at Delphi, far
distant from Coronis, but his di-
vine eye witnessed her crime, his
soul was brought to credit her
guilt, and unaided by any other
means, his mind, that knows all
things, and needs no imparter or
informant but itself, learnt the deed.

According to most interpreters,
Apollo had placed a raven to watch
the conduct of Coronis; and by
this bird he was informed of his
mistress's inconstancy; they there-
fore take κοινῶνι as relating to the

crificed sheep, the sovereign of the shrine, Apollo Loxias, having brought his soul to believe, learnt the event in his all-knowing mind, most true imparters. He is touched not with falsehood; nor god nor mortal deceives him by deed or thought.

The god then having known the concubinage ANT. 2. 55. of the stranger Ischys, son of Elatus, and the unlawful fraud, despatched his sister, flaming with wrath irresistible, to Laceria;^b for the virgin dwelt near Boebias' rugged strand. And unpropitious fate,ⁱ that had allured to the crime, destroyed

raven. Gedike, who follows the general explanation, construes: *τόσοι εἰσάκον Λοξίας παρὰ κοινῶν τ. γυνάμιν π. π. τ. γ.* His translation runs as follows: "Doch nicht verborgen blieb es dem schauen den Gott. Im opferreichen Py. thon vernahm es der König des Tempels, Phöbus von seinem getreuesten Boten, und sein allwissender Geist überzeugete ihn des." The literal English of which is: *Yet did it not remain hidden from the seeing god. In Pytho, rich in sacrifice, the king of the temple, Phoebus, heard it from his most trusty messenger, and his omniscient mind convinced him thereof: in which he appears to adopt Schmid's explanation of γυνάμιν πιδόν, cum persuasisset suae sententiae; i. e. cum certo se hoc scire statuisset. Gedike Pindars Pythische Sieghymnen, 99. Schmidii Pind. Pythionn. 117.*

The passage is truly difficult, and seems to baffle the efforts of all who try to unite, in their explanation of it, a good general sense and proper grammatical version of the constituent words. Tourlet has followed the safest course, that of skipping the whole sentence: the honest old Marin renders: & l'aprint d'un sien familier tres-droiturier, à qui il ouure son coeur: i'entends de son propre esprit diuin, & de sa prudence prophetique, qui cognoit & sçait toutes choses. *Les Oeuvres de Pindare traduites du Grec par F. Marin, Champenois. Paris, 1617.*

^b 60. Laceria, a city of Thessaly, where Coronis then dwelt. Near this place was the lake Boebias, between mounts Olympus, Ossa, and Pelion. Strab. lib. 9.

ⁱ 62. *Δαίμων δ' ἔριπος*: see Hey. Pind. Carmm. i. 237. N. Schmid understands it as meaning *her evil*

her ; of the neighbours too many suffered and perished with her ; the fire, forth bursting from one spark, wasted much wood on the mountain *brow*.

EP. 2. 68. But when her kinsmen placed the maid on the wooden pyre, and Vulcan's mighty fulgence compassed her, then did Apollo say, " My soul will not endure to destroy, in the dire sufferance of its mother, my offspring by death most miserable."

He said, and at the first stride seizing, snatched the boy from the corse——and the glowing fires sundered before him——. Bearing forth *the child*, he gave him to the Magnesian centaur, that he might teach him to heal the many ailing diseases of men.

STR. 3. 83. Them, therefore, whoso came *unto him*, having self-caused sores ; or marred in limbs by the polished steel or far-hurled stone ; or wasted in body by summer's fire^k or winter's *cold*, he cured, freeing various from various pains : some he fixed

genius: some of the ancients attributing a good and evil genius to each man, as every Catholic has now a guardian angel. Schmid. Pythionn. 118.

^k 87. Probably in allusion to that dreadful malady known abroad by the name *coup de soleil*: this fe-

ver commences by a sharp caustic feeling on that part of the body which has been too long exposed to the rays of the sun ; it then spreads over the limbs, and shortly bereaves the miserable victim of sense and motion.

healthful, tending them with gentle spells ; others drinking sooth drugs, or wrapping simples¹ around their limbs ; others again by section.

But e'en wisdom is enthralled by gain ; even ANT. 3. 96.
him did gold, glittering in the hand, pervert by the mighty meed to rescue from death a man already bound *by fate*. Hence the son of Saturn, with his hands heaving betwixt both,^m swiftly rapt the breath from their bosoms ; and the blazing bolt struck death *into them*——.

It behoves^a *man* to seek from the gods things befitting mortal minds, knowing that which *ever stands* before our feet, of what estate we are——. My^o soul, covet not immor- EP. 3. 109.

l 95. Φάρμακα. Gedike has rendered this word Heilkraut, and as Heyne has sanctioned the version with his approbation, I have not objected to admit it in my translation. Chiron is said to have discovered a plant very useful in medicine, and hence called the Chironium or Centaurion.

m 102. Between Aesculapius and the man he had resuscitated : this last, according to some, was Hippolytus ; according to others, Tydareus, Capaneus, Glaucus, Orion, &c.

a 106—108. Construction : *χωτὴ (τινὶ) μαστεύειν παρὰ δαιμόνων τὰ λουδρα Σηνηταῖς φρεσὶ, γνόντα τὸ παρ ποδός, οἷας εἰμὲν αἰσας* (*Solentem, quod ante pedes est omnesque scire possumus statim : qualis nem-*

pe simus sortis.) Pauw Nott. in Pind. 142.

o 110—111. This sentence belongs to the foregoing, according to Heyne : according to Schmidius the meaning is : do not, in spite of fate, pray that Chiron may be resuscitated and immortal. Gedike supposes that the poet wishes to comfort Hiero with the idea that the wish of everlasting life and health is vain ; of these three explanations, that of Heyne must strike all as the most appropriate.

I cannot dismiss this passage without noticing the manner in which Gedike renders l. 110. He construes : *ἀντλῆς (bale) (κατὰ) τὴν μηχανήν* (with an instrument) *ἐμπακτρον* (efficient :) or, as in his translation ; *bale not with a splitten*

tal life ; but perfect deeds practicable——.P

If the sage Chiron still dwelt in the cave, and my mellifluous hymns could pour aught of a philter in his soul ; in truth^a would I persuade him to call and give now also unto good men some healer of burning pangs, whether son of Phoebus or his father *Jove*.

Sta. 4.
124.

Then on ship-board cutting the Ionian main, I would hie to Arethusa's spring, to the Aetnean host, who sways Syracuse, sovereign meek to citizens, unenvious of the good, and to guests a wondrous patron. Were I to descend to him bringing two joys, golden Health and the choral song, brilliancy to the crowns of the Pythian contests, crowns which Pherenicus, prevail-

bucket, (schöpfe mit keinem lechzenden Eimer) whereby he supposes the poet to allude to the fable of the Danaides, and that his meaning is, "Covet not, O Hiero, eternal life and wealth : he that forms such a wish is like him that heaves out water with a pierced bowl." Gedike *Pindars Pythische Sieghymnen*, pp. 101, 119, and 120.

p 111. The poet now returns to the opening of the Ode from whence he had naturally digressed to the history of Aesculapius.

q 115—119. Construction : τοι, ἐπιθόν κεν μιν (I would persuade him by intreating) παρσυχῆιν καὶ νῦν ἀνδράσιν ἐσλοῖς ἰατῆρά τινα

κεκλημένον (called to the assistance of human nature) θερμῶν νούσων (of hot diseases, alluding, perhaps, to fever ; or, as others say, to the stone, under which Hiero was suffering) ἢ (πᾶντα) Λαροῖδα (son of Apollo, such as was Aesculapius) ἢ παρίπος (or son of Jove, who was the father of Apollo, i. e. Apollo himself.) Hey. *Pind. Carmm. i. 242. N.*

Herman regards κεκλημένον as governing Λαροῖδα in the sense of *son of Apollo, or his father, Jove*. So in Rhesus, v. 209. τίς ὁ στρατηγός, καὶ τίνος κεκλημένος ; *whose son ?* So again Sophocl. *Electr. 367.* See Hey. *Pind. Carmm. iii. 329.* Herm. *Not.*

ing, erst^r won in Cirrha :^s I would come, after crossing the deep sea, a light to him more splendid, I vouch, than the heavenly star.

But indeed will I implore the mother *of the* ANT. 4.
137. gods, whom, hallowed deity, nightly virgins oft hymn with Pan before my portal.^t

Since, O Hiero, thou hast learnt to understand the true pinnacle of wisdom, thou knowest, taught by the bards of old, that “ For one good the immortals give to men two evils : but these fools “ have not power to bear in moderation ; not so “ the wise, who turn to view the good *in all* “ *things.* ”^u

Thee the fate of happiness follows ; for surely EP. 4. 150. great bliss (if on any man) looks *with favour* on the sovereign chief : but neither to Peleus, son of Acacus, nor to the godlike Cadmus, befel life unembittered : who are related to have possessed the highest bliss among mortals ; who e’en heard on the mountain,^x and in seven-gated Thebes, sing-

r 133. *πρωτὶ* it is supposed that some considerable time had elapsed between the victory and the recital of this Ode. the mother of the gods, and to Pan ; the pious poet offers the royal sufferer the assistance of his prayers.

s 133. Cirrha was not far from Delphi, and close to the Pythian cirque. u 145—149. This is generally regarded as an extract from Homer, *Il. ε*, 527 et seqq. fashioned by the poet for his purpose : Heyne denies the application of the passage.

t 136—140. It may be gathered from the Scholiast and Pausanias, that Pindar had erected near his house a temple and statue to Rhea, x 159. On mount Pelion ; in the neighbourhood of which Peleus reigned. Both he and Cadmus,

STR. 5.
165.

ing, the golden-veiled Muses; when this espoused large-eyed Harmony, that Thetis, famed daughter of goodly-counselling Nereus: e'en did the gods feast with both; and they saw on their golden thrones Saturn's kingly sons, and received nuptial boons.

ANT. 5.
178.

Through Jove's grace relieved from former woes,^y they lifted up their hearts: yet again in after time his three daughters bereft the one of part of his bliss by sharp sufferings; and father Jove came to the lovely bed of the fair-armed^z Thyona; the other's son,^a whom alone immortal Thetis forth brought in Pthia, losing by the bow his life in war, raised deep wailing among the Greeks, when burnt in the *funeral* fire.

Whoso among mortals keeps in mind the path of truth, behoves him to be happy in what is sent him by the blessed; for various are the breezes of the lofty-flying winds; the happiness of men reaches not to long continuance when it befalls great and over-weighty——.

king of Thebes, were honoured with the presence of the gods at their nuptials; and consequently might be esteemed of all mortals the most favoured by the blessed; yet they passed not a life unmingled with sorrow: how, then, could Hiero expect to live wholly free from pain or grief.

y 169. Both Cadmus and Peleus had been obliged to quit their native land.

z 177. Thyona, i. e. Semele: the madness of Agave and Ino, with the hapless love of Semele, are known to all.

a 178. Achilles, who was slain by Paris in the Trojan war.

Moderate in moderate *fortune*, great in great Ep. 5. 191.
 will I be : ^b the bliss that befalls me I will cherish
 in mind, improving it to my best. But if the Al-
 mighty send me great wealth, I have the hope
 hereafter to find lofty glory.

Nestor and Lycian Sarpedo, theme of men, we
 know from the sounding verses which sage artifi-
 cers have accorded ; for by noble hymns worth
 becomes lasting ; but to few is it easy to compass
 such.

b 191. i. e. I will accommodate myself to my fortune. The poet applies to himself what he wishes to propose as an universal precept: Let all accommodate themselves to their fortune ; improving to their best what god sends to them : should any gain mighty wealth, let him employ it so as to obtain glory among the generations to come ; this shall be achieved by encouraging properly those endowed with genius ; thus Sarpedo and Nestor still live in the verses composed in their honour ; yet few are they who can expect such happiness as to be sung by a Homer or a Pindar.



THE FOURTH
PYTHIAN ODE,

INSCRIBED

TO ARCESILAUS,

Conqueror in the Chariot Race.

ARGUMENT.

The Ode opens with an invocation to the Muse to praise Arcesilaus, king of Cyrene, 1—5. The poet instantly passes to the origin of his hero's native colony; as this was interwoven with the expedition of the Argonauts, hence a relation of Medea's prophecy to Euphemus, one of the Argonauts, 5—94. The interpretation of the oracle spoken at Delphi to Battus concerning transporting a colony into Libya, 94—118. The departure of the Argonauts, 118—438. The slaying of the dragon, and conquest of the fleece, are briefly exposed, 438—467. Some good counsels are added.

[Date of the victory, according to the Scholiast, Pyth. 31. i. e. Olymp. 79, 3. A.C. 462.]

PYTHIANS.
ODE IV.
TO ARCESILAUS,

Conqueror in the Chariot Race.

STa. 1. **MUSE!** this day must thou attend *my* hero friend, king of Cyrene, land of goodly coursers ;^a that with Arcesilaus jubilant thou mayst prosper the gale of hymns due to the Latoides, and to Pytho.^b

Where of yore, seated fast by the golden birds
of Jove^c—Apollo not absent—the priestess

a 2. Cyrene is so called because the neighbourhood abounded in fine horses: nor has that country even yet lost its reputation in this respect.

To avoid multiplied reference, the reader is informed that all the notes attached to the translation of this long and beautiful ode are extracted from Gedike's *Pindars Pythische Sieghymnen* (pp. 129, 176;) excepting those to which the author's name is subjoined.

b 5. Because the victory was won in the Pythian games.

c 7. A circumlocution for the Pythoness, who published the Delphian oracle. Near her seat were placed the golden images of two eagles; in commemoration of the fabulous tradition, that Jupiter, in order to know the middle point of the earth, (at first supposed to be a circular plane) despatched two eagles from opposite extremities, which met at Delphi.

announced that Battus, founder of Libya the fruitful, after quitting the sacred isle,^d should rear on the white hill a city^e famed for cars : and that he with the seventeenth generation^f ANT. I. 16. should fulfil Medea's Theraean prophecy, which she Aete's high-minded daughter, queen of the Colchians, erst breathed forth from her deathless mouth.

Thus she spake to the demi-god^g sailors of Jason, brandisher of the lance :

“ Sons of lofty-minded mortals and of gods,
“ list ! For I predict that from this earth now
“ wandering in the sea, Epaphus' daughter^h shall

d 11—12. This sacred island is Thera, the mother-land of Battus.

e 14. Cyrene (for that is “ the city famed for cars,” mentioned by the poet,) was situate on a fruitful hill.

With regard to the word *μαστός*, which generally signifies *uipple*, and by some is supposed to be used by the poet as expressive of the fertility of the site, I have taken it in what I imagine is its more natural and appropriate meaning, *hill*: so Hesych. τὰ εἰς ὕψος ἀνίχοντα τῆς χώρας, καλοῦσι μαστοίς. *Translator.*

f 16. *Seventeenth*, reckoning from the Argonauts, from whom descended Battus: and most of the colonies established in Africa.

g 20. The Argonauts are called “ demi-gods,” because, directly or indirectly, they were all descended

from the gods.

24. Heyne supposes the prophecy to have been spoken by Medea at the return of the Argonauts through the Aegean sea, near to Thera ; the clod mentioned by the poet, v. 57 and 89, having fallen into the sea, a part of which, however, had adhered to the shore. Hey. Pind. Carmin. i. 254.

h 25. This daughter of Epaphus is the nymph Libya, after whom Africa took its Greek name. “ She planted a root or stock for cities ; that is to say, Cyrene was built in Libya ; for the poets commonly blend the attributes of a country and those of the person whence it took its name. Cyrene is called “ a stock for cities,” because it was the mother city of many other African towns, for instance, Apollonia and Teuchira.

“ some day plant on the stance of Jove Ammon,ⁱ
 “ a stock for cities, cherished by mortals :

EP. 1. 29. “ After exchanging^k the short-finned dolphins
 “ against fleet coursers, and the oars for reins,
 “ they of that stock shall rule the wind-footed
 “ cars.

“ Then shall the token (that Thera will become
 “ the mighty mother-land of cities,) be fulfilled,
 “ which erst at the mouth of Tritonis’ lake,^l from
 “ a god likened to man giving earth as an offering
 “ of welcome, Euphemus received, having des-
 “ cended from his prow. And Cronian Jove, the
 “ sire, rolled above him propitious thunder, what
 STR. 2. 49. “ time the god approached us slinging to the ship
 “ the brass-checked anchor, curb of rapid Argo.
 “ For twelve days before had we borne from the
 “ ocean, over earth’s desert back, the sea-beat
 “ galley, having, through my counsels, hauled her
 “ high on dry land.^m Then the deity, wandering
 “ solitary, came upon us, having put on the bril-
 “ liant semblance of a venerable hero ; and began
 “ with friendly words, as the beneficent are wont

i 28. Jupiter Ammon was worshipped in Libya ; hence the whole country is here termed his land.

k 29. A beautiful poetic description of the change of life in the colonists who were before islanders, and now dwelt on the main land.

l 36. A lake in Africa : the god of which, Triton, appeared to the Argonauts homeward-bound, and gave to Euphemus, the ancestor of Battus, the prophetic clod of earth.

m See Hey. Pind. Caram. i. 267. See also the note in this translation on v. 447.

“ first to offer good cheer to strangers *newly*
 “ arrived.

“ Of a truth the thought of sweet return barred ANT. 2. 56.
 “ us to remain : and he said he was Eurypylus,^a
 “ son of immortal Neptune, compasser of the earth.
 “ But he perceived us hastening *to depart* ; where-
 “ fore grasping in his right hand an hospitable
 “ pledge of earth,^o the first that presented itself,
 “ he sought to give it *to Euphemus* : nor did *the*
 “ *hero* refuse, but springing on the strand, received
 “ the lucky turf, forth stretching his hand to that
 “ of the god.”

“ I hear now that this *turf*, immersed from the
 “ galley, has mingled with the briny wave, at eve EP. 2. 70.
 “ dragged into the wet ocean : yet in truth oft-
 “ have I urged the hinds, relievers of toil, to
 “ guard it ; but their souls forgot. And hence in
 “ this island is the immortal seed of Libya poured
 “ ere its season.

“ For in his home had Euphemus, son of
 “ Neptune, ruler of steeds, king, whom Tityus’
 “ daughter, Europa, erst brought forth hard by
 “ Cephisus’ brink,^p had he, I say, when arrived at

^a 57. Eurypylus was a prince in the future establishment of the colony in Libya.

this neighbourhood. Triton assumed his name and semblance.

^p 78. Cephisus, a river of Boe-

o 60. i. e. the clod, pledge of otia.

“ sacred Taenarus,” cast the glebe near the earthly
 STR. 3. 83. “ mouth of Hades, his blood, after four genera-
 “ tions shall have passed, would have, aided by
 “ the Danaï, taken that wide land :” for then
 “ would they have sallied forth from ample Læce-
 “ demon, from the Argive gulph, and from My-
 “ ceneæ.”

“ But now in the beds of alien women’ he shall
 “ find a noble progeny ; which, with the favour
 “ of the gods, coming to this isle, shall beget a
 “ man,’ sovereign of the black enclouded plains :
 ANT. 3. 97. “ him hereafter descending to the Pythian shrine,
 “ Phoebus in his golden dome shall remind by
 “ two oracles to carry in later times on shipboard
 “ many men to the fat temple of Saturnian Nile.”

g 82. Taenarus, a Laconian promontory, near which was a cleft leading to the infernal regions. It was in this land that Euphemus ruled.

r 83—85. In the fourth generation, from the Argonauts, the Heraclides subdued Peloponnesus.—On that occasion many of the inhabitants fled. Had the mysterious clod been preserved, these would have gone to Africa, and there founded the promised colony. In lieu thereof now, says Medea, the wide land (i. e. the Cyrenean track in Africa) shall be possessed not by pure original Greeks, (Danaï) but by men proceeding from Lemnos.

s 89—96. These are the Lemnian

women, with whom the Argonauts conversed on their homeward voyage : hence came a race which migrated to Sparta, and afterwards to Thera, where Medea spoke this prophecy. From Thera afterwards went forth the colony which built Cyrene, in Libya.

t 98. Battus, the leader of the colony. The epithet *καλωνομήτωρ* is probably in allusion to the frequent rains in the territory of Cyrene.

u 99. The Nile is called Saturnian, i. e. Jove, because that river received godlike honours. The temple of the Nile is Egypt, a land which all know was very fruitful, and not far from Cyrene.

Such, in truth, was the course of Medea's words: in silence the godly heroes stood arrayed motionless, listening to the wise prophecy——.

Blessed son of Polymnestes! ^x by this spell did the oracle of the Delphian priestess with voice self-moved encourage thee; thrice bidding welcome she proclaimed thee Cyrene's fated king, when at the hands of the gods thou didst enquire what should be thy deliverance from impeded ^{EP. 3. 111.} speech.

Yea, e'en now Arcesilaus,^y among the sons of this hero eighth descendant, flourishes, as in the prime of spring pregnant with purple flowers: to him Apollo and Pytho have, through the Amphictyons,^z granted the glory of the horse-race; and him will I deliver to the Muses, together with the ram's golden fleece; for 'twas while the Minyae^a sailed in search thereof that the god-imparted honour was planted unto them.

x 106. Polymnestes was the father of Battus, who had at first an impediment in his speech. He consulted thereupon the Delphian oracle; when he received the command to convey a colony into Libya. The poet supposes the Pythoëss then informed him of Medea's prophecy, in order to encourage him to the undertaking.

y 115. The poet returns to his

hero Arcesilaus, who was the eighth descendant from Battus.

z 118. The judges at the Pythian games.

a 122. Minyae, a common name given to the Argonauts from an ancient king Minyas, whom most of them descended from. The passage to the Argonautic expedition is rather forced.

STR. 4.
124.

What then was the commencement of their navigation? What danger bound them with stark adamantine nails?—

'Twas decreed by fate that Pelias^b should be slain by the hands or stern devices of the famed Aeolians; for to his wise soul came the chilling prophecy, spoken fast by the mid navel of our fair-tree'd mother:

ANT. 4.
138.

“ Careful to stand on guard against a single-sandaled hero, when from the high-land dwellings such should come to the sunshine land of famed Iolcos, or alien or native.”

In time, therefore, came a hero, with two javelins, striking terror: a double vest held him; this, the native raiment of the Magnesians, close fitting to his wondrous limbs; *that* a panther's-hide, around *his shoulders*, shielded from the chilling showers: nor wanted there splendent curling locks of hair, but such waved down his whole back: swiftly then, arriving straight, he stood, giving proof of a soul unconscious of fear, amid the thronging host. They knew him not: yet among the bystanders venerating, one spake e'en thus:

EP. 4. 152.

^b 126. Pelias had robbed Aeson, the descendant of Aeolus and father of Jason, of the sovereignty over Iolcos, and Magnesia, in Thessaly. The oracle warned him to be on his guard against a man with one sandal: this man turned out thereafter to be Jason.

" This sure is not Apollo ; nor in truth Venus'
 " spouse,* of the brazen car : in fertile Naxos
 " too men relate, that the sons of Iphimedeia died,
 " Otus and thou Ephialtes, daring sovereign.
 " Dian's swift arrow, plucked from her uncon-
 " quered quiver, reached also Tityus,^c to the end
 " that each might love to compass *only* the sweets
 " within his power : "

Such things did they speak, communing with STR. 5.
 each other : borne by mules in a polished car, Pe- 165.
 lias hastening forwards approached ; straight see-
 ing the well-known solitary sandal on the right
 foot,* he stood astonished ; but concealing in
 mind his terror, he bespake him :

" Stranger, what land dost thou boast to be thy
 " country ? And who among earth-begotten
 " women forth brought thee from her white
 " womb ? Polluting not *thy discourse* with most
 " hateful lies, speak thy race."

Unabashed, thus with gentle words he replied : ANT. 5.
179.

" I boast having received the lessons of Chiron :
 " for I now return from the cave ; from the pre-

c 166—169. Mars.—Otus and Ephialtes, two giants to whom the people here compared Jason, by reason of his extraordinary stature. Latona: for which he was slain by her daughter Diana.

c 170. Jason had lost one sandal in crossing the river Anaurus.

d 169. Tityus was in love with

" sence of Chariclo and Philyra,^f where the chaste
 " daughters of the centaur fostered me: when I
 " had completed twenty years, neither communi-
 " cating to them the deed, nor in obsequious words
 " bidding farewell, I came homeward, in order to
 " regain my father's ancient honour, now unjustly
 " usurped, which of yore Zeus gave to the chieftain
 " Aeolus and to his sons. For I hear, that Pelias
 EP. 5. 193. " the unjust, yielding to his foolish soul,^g has by
 " force reft that honour, their ancient right,^h from
 " my parents; who, what time I first saw light,
 " dreading the wickedness of the overweening ty-
 " rant, secretly sent me forth wrapped in purple
 " swathes; and opening the path to night alone
 " delivered me to Saturn's son Chiron, to
 " educate; having within the house performed,
 " as of me dead, the mournful funeral, accom-
 STR. 6. " panied with the howlings of women. Now
 206. " you know the sum of this *my* tale: shew
 " me then, worthy citizens without guile, the
 " dwelling of my noble ancestors: for son of

f 162. Chariclo was Chiron's wife; Philyra was his mother.

g 194. Λευκαῖς φρεσίν on these words the reader may consult Heyne's note (Hey. Pind. Carmin. i. 270) in which he seems to regard the adjective here as one of the many epithets preserved by the poets in respect to their antiquity, but of themselves useless, as ἔδωκε ὑγρὸν, γάλα λευκόν, &c. Hence the φρένας, or praecordia, are sometimes called ἀμφιμίλαιναί, on ac-

count of the colour of the blood; sometimes λευκαί, from the envelope or caul. But, In his, in quibus nihil est, quod ab consensum compellat, disconsensum, aliorum quis paullo liberalior aegre ferat?

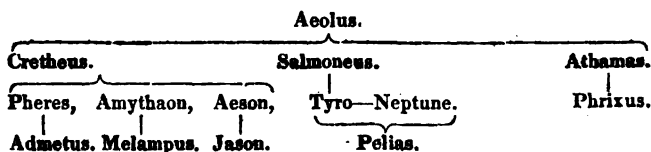
h 196. Heyne had intended to admit the reading ἀρχεδικῶν (agreeing with τιμῶν, understood) instead of ἀρχεδικῶν agreeing with τούτων. Hey. Pind. Carmin. i. 270. Schäfer's edition.

"Aeson, a native, I am not come to the foreign
 "land of aliens: and the godly centaur was wont
 "to call me Jason."

Thus he spake: the eyes of his father knew him
 entering: and from his aged eyelids forth gushed
 the tears: then he was glad in soul, seeing his
 noble son the handsomest of men. And at the
 fame of that *hero's arrival* came Aeson's two
 brothers; neighbouring Pheres^h quitting the Hy-
 perian sources; and Amythaon from Messene: ANT. 6.
220.
 swiftly also came Admetus and Melampus greet-
 ing their cousin: Jason receiving them with
 sweet words to a share of the feast, and present-
 ing apt gifts, spread great joy, culling for five
 days and nights the sacred flower of jocund life.

But on the sixth sternly proposing the hero EP. 6.
234.
 communicated his whole thought to his kinsmen,
 and they approved; straight then he forth sallied

h 221—225. Pheres, Aeson's Ioponnese. Admetus was son to
 brother, ruled at Pherae near the Pheres, and Melampus to Amy-
 Hyperian spring, not far from Iol- thaon. The following is the ge-
 cos, the usurped territory of Pe- nealogy of the Aeolides, so far as
 lias. Aeson's other brother, Amy- this Ode is concerned:
 thaon lived at Messene in the Pe-



with them from the banquet seats : they came to Pelias' dome ; and rushing stood within.

But having heard of them, the offspring of Tyro of the fair ringlets came himself before them. Then Jason with sweet voice pouring forth a gentle discourse laid the foundation of wise words.

STR. 7.
247.

" Son of Neptune Petraeus,ⁱ more swift truly
" are the minds of mortals to praise subtle lucre
" before justice, even though working to them-
" selves thereby dire futurity :^k but thee and me
" it behoves, ruling our passions, to weave our
" future bliss :

" I speak to thee knowing : one and the same
" woman was mother to Cretheus and to Salmo-
" neus, the bold in counsel : and we in the third
" generation springing from them witness the
" golden vigour of the sun. But the fates be-
" come averse, when enmity arises among kindred
" to destroy mutual reverence.

ANT. 7.
261.

" It becomes us not to divide the mighty ho-

i 246. Neptune was so called from a place in Thessaly, where games were celebrated in his honour. Hey. Pind. Carmm. i. 276.

k 247—249. Construction: *ὁν-
δικας*.

*τῶν μὲν φρένες (καὶ) τραχεῖαν ἐρ-
πύωντων (αὐτῶν) πρὸς ἐπιβδαν* (i. e. *κακὸν τὸ μᾶλλον*) ὅμως ὠκύτεραι εἰσιν, αἰνῆσαι κέρδος δόλιον πρὸ *δικας*.

" nor of our ancestors with swords that sever
 " the brass, nor with javelins: wherefore to thee
 " I yield the sheep and the yellow herds of kine,
 " and all the fields, which, having wrested from
 " my fathers, thou grazeest, fattening thy wealth;
 " nor does it grieve me that these enrich much
 " thy house. But the regal sceptre and the
 " throne, where Cretheus' son of yore sitting
 " judged the rights of his chivalrous people,
 " these, I say, do thou yield to us without civil ^{EP. 7.}
 " strife, lest thou be thereby the cause of some ^{275.}
 " mighty toil."

Thus, in truth, he said: and Pelias gently spoke in reply:

" Such will I be: but already does the aged
 " part of life compass me: whereas the flower of
 " thy youth now buds: and thou hast the power
 " to avert the wrath of the infernal gods. For
 " Phrixus bids us go to the palace of Aetes¹ and
 " appease his soul, and bring away the woolly
 " hide of the ram whereon in days of yore he was
 " saved from the deep, and from the ungodly ^{STR. 8.}
 " shafts of his step-dame.^m These things did a ^{288.}
 " wondrous dream coming to me reveal: and I

¹ 285. Aetes, Medea's father, Ino, Athamas' second wife: it was
 was king of Colchis, whither in order to escape from her that
 Phrixus had conveyed the golden Phrixus received from his mother
 fleece. Nephele, who appeared to him, the

^m 288. This step-dame, was golden-fleeced ram.

“enquired the oracle hard by Castalia, whether
 “aught might be discovered; the god urged me
 “swiftly to launch a ship——. This exploit do
 “thou willing achieve; and I swear to abandon
 “to thee monarch’s sway and kingly honour.
 “May Jove our patriarch—mighty attest—be
 “witness to us both.”

ANT. 8.
302.

This pact approved they separated: but Jason now urged the heralds to make known the projected voyage in all parts.

EP. 8.
316.

Quickly then came three heroes unwearied of battle, sons of Saturnian Jove by Alemena with the black eye-brows, and Leda: came also from Pylus and Taenarus’ head, two heroes with flowing hair, offspring of Neptune, revering Jason’s valour; their high glory was *thus* complete, Euphemus’, and thine, wide-swaying Periclymenes: Apollo-born, a harper too, father of song, came famed Orpheus: and Mercury with the golden rod, sent to the arduous toil two sons mantling in youth; Echion the one, the other, Erytus: swiftly too came the inhabitants around the base of Pangaeus. Fain also with smiling soul father Boreas, sovereign of the winds, quickly despatched Zetes and Calais, terrific by the purple wings on their backs. And all persuasive Juno imparted to the demi-gods sweet desire of the ship Argo; that none might be left behind, to

STR. 10.
329.

pass by his mother's side a life void of danger ;
but rather in the face of death win with his peers
the noblest meed of his virtue.

When the prime of navigators landed by Iol-
chos, Jason having praised all, summed their
number ; but the augur Mopsus, one who di-
vined by birds and sacred lots, eager bade the
best embark : and when above the prow they
slung the anchors, the captain grasping in his ANT. 10.
343. hands the golden goblet, invoked on the stern the
father of the celestials, Jove, whose javelin is a
thunder-bolt ; *he invoked* too the swift impulse
of winds and waves, and the nights, and the paths
of the deep, and joyous days, and the favourable
fortune of return. From the clouds then re-
sponded to him the propitious crash of thunder,
and splendid shafts came forth bursting from the
lightning ; obedient to the tokens of the god, the
heroes recruited strength.

Now did the seer bid them bend to the EP. 10.
357. oars, giving sweet hopes. Anon succeeded con-
stant rowing from their swift hands ; and waft-
ed by a northern breeze they came to Axenus'
mouth :ⁿ there they reared a hallowed temple
to Ocean Neptune—a ruddy herd of Thracian

ⁿ Afterwards called the Euxine Sea, now the Black Sea.

kine was there—and a new founded shrine of stone.

STR. 11.
370.

Next, driven into deep peril, they invoked the lord of ships, that they might escape the huge movement of clashing rocks.* For they were both living, and whirled more swift than the ranks of hollow-sounding winds: but now the voyage of the demi-gods brought death to these. And after they went into the Phasis, close by Aetes' self, and mingled *in the fight* their strength with the swart Colchians:† and Venus, Cyprian born, queen of sharpest arrows, first then from Olympus brought to men, bound on an inextricable four-spoked wheel, the dapple wag-tail, amorous bird:‡ and taught the wise son of Aeson prayers and spells; whereby he might destroy Medea's reverence for her parents, and desired Greece agitate her, burning in soul, with Persuasion's scourge. Anon she shewed him the sum

ANT. 11.
384.

o 370—376. These were the Cyanean rocks, at the entrance into the Black Sea. It was believed that in early times they were moveable, and meeting, crushed all vessels attempting a passage: but it was decreed by fate, that so soon as one ship should pass between them, they should remain evermore fixed: this exploit the Argonauts achieved.

p 377. κλεινώνας Κόλχους, nigros aspectu seu simp. nigres.

Hey. Pind. Carmm. i. 268.

q 380—386. The witches, in order to excite love, made use of the Iyax, a certain bird, which they bound wing and foot on a wheel: this bird is, I believe, generally supposed to be the wagtail: Gedike translates it, Zauber Vogel, Magic bird.

The sense is that Venus then first taught mankind the use of this charm to excite love.

r 386. I think Pindar borrowed

of the toils her father proposed; and mingled with oil the antidote of hard pains, and gave it therewith to anoint him: then they promised to unite in common sweet marriage.

Now, when amid them Aetes had placed the adamantine plough and the oxen, which breathed forth from their yellow nostrils the flame of scorching fire, and alternate shook the earth with hoofs of brass: these, unaided, Aetes drove forth, and placed beneath the yoke. Next turning the straight furrows, he advanced, and on the cloddy earth's back scored one fathom; then he spoke thus:

EP. 10.
398.

"When he has achieved for me this toil, the
"king, whoso he be that commands the ship,
"shall bear off the immortal arras, fleece splen-
"dent in its golden hair."

STR. 11.
411.

Thus he said, when Jason having cast aside his saffron mantle, confident in the god, addressed himself to the toil; and through the prescriptions of his hostess, skilled in drugs, the fire disturbed him not; but he drew forth the plough, and bound the necks of the oxen with the bovine cords

from some monument or statue the divinities, without any allusion to the idea of giving a whip to Persuasion, a goddess, called in Latin Jupiter, II. 13. 812; to Venus, HÉR. Suda, and in Greek Περσέ. The Lib. 3. Od. 26. See Gedike Pinpoets attributed a whip to other dars Sieghymnen, p. 166.

ANT. 11.
425.

of necessity: then thrusting the hard spur into their strong ribbed frames, the valiant hero laboured the appointed portion: though buried in silent grief, Aetes, astonished at the hero's prowess sighed. And his companions stretched forth towards the bold mortal their friendly hands, and decked him with wreaths of herbs, and greeted him with dulcet words.

Straight the wondrous offspring of the sun^s shewed the glistening hide, where the falcions of Phrixus had spread it, but he hoped *Jason* would not achieve that other toil for him; for it lay in a brake, and was guarded by the grisly cheeks of a dragon, who in breadth and length surpassed the fifty-oared galley that the strokes of the hammer had perfected——.

J.P. 11.
430.

Too long were it for me to go on the beaten track; for time presses: but I know a short path, and am in this art master over many others——.

By art, O *Arcesilaus*, he slew the azure-eyed serpent of the dapple back, and in secret bore off *Medea*, with the fleece, her the death of *Pelias*.^t

Next they mingled with the ocean depths, and

s 420—430. Aetes.

citing his daughters to murder him,

t 446. The poet so calls *Medea*, under pretence of restoring him to youth.
since she caused *Pelias*' death, ex-

the Erythrean Sea," and the race of Lemnian dames, slayers of their husbands.*

There too, in the games, they gave proof of their limbs, spoiled of raiment: and conversed with the *fair dwellers*. And that time, though STRA. 12. 452. in foreign climes, the fated day or nights received your sparks of bliss. For Euphemus' progeny, there planted, arose to endless time. Then they reached the seats of the Lacedaemonian heroes, and in lapse of time next proceeded to the isle Callista: whence Latona's son gave unto you, following good counsel, to exalt Libya's plain with god-sent honours, and to sway the godly city of Cyrene with the golden throne——.

ANT. 12. 466.

* u 447. This passage has been the subject of many dissertations: the difficulty being to explain how these navigators, on their voyage from the Black Sea to Lemnos, could have to sail on the Erythrean or Indian ocean. It would seem that in their ignorance of geography the ancients supposed the Black Sea to extend along the northern part of Asia, and to communicate on the eastern side with the Indian ocean: this supposed track the Argonauts followed, and sailing from the east of Asia, followed the course taken by the present ships trading from this country to China; after doubling the Cape of Good Hope, they drew their bark on dry land, and carrying her athwart the continent of

Africa (which they thought much less extensive than experience has taught us it is) to the lake mentioned at v. 47. resumed their navigation up the Archipelago. See Hey. Pind. Carmin. i. 296.

x 449. The Lemnians had a short time before killed their husbands. The children which the Argonauts had by these women, went afterwards to Sparta, whence they migrated to Thera, and their later descendants established themselves in Cyrene of Libya.

y 455—457. Arcesilaus descended through his ancestor Battus from Euphemus.

z 459. Thera was called Callista until Theras conducted thither a colony from Sparta.

Now, *king*, adopt the wisdom of Oedipus^a——, Should man, with the sharp-griding adze, lop the branches of the mighty oak, and disgrace his wondrous form; yet, rest though he were of fruit, would he give proof of himself; whether in the end he come to winter's fire, or pillared by the straight columns of the master's house, support in alien walls the cumbrous burthen, abandoning his native soil——.

EP. 12.
480.

Thou art, *Arceilaus*, a most opportune healer;^b *Paeon* is a light to thy glory. It behoves, with gentle hand, to tend the mouth of the sore——: for to shake the commonweal is easy, e'en to the weaker: but again to seat it in its place is surely difficult, unless god become suddenly a guide to the rulers——. For thee is the glory of these things woven: continue to place all thy study in happy *Cyrene*.

STR. 18.
493.

But careful also mind this speech from among

a 467—479. The poet in true Lyric spirit now proceeds to state his moral precepts. *Nunc tene, ad haec, quae dicturus sum, adhibe, Oedipi sagacitatem.* Nam per aenigmata declarata sunt haec: noli acerbe uti *Cyrenaeis*, ad libertatem proclivioribus, et putare, depressos ita animos patienter esse jugum laturus. *ei γὰρ τίς κεν, προῖσιν.* Hey. *Pind. Carmin.* i. 299.

Arceilaus had, by overturning

the old constitution of *Cyrene*, caused many disturbances in the state: it is to this that the comparison and sequel (to l. 492) apply, Oppress never so much, (such is the meaning of the poet) the citizens, still will they not lose all power to injure thee.

b 480. The poet compares *Arceilaus* to a physician. Even *Paeon*, the god of medicine, says he, honours thee.

those of Homer:° “The good messenger,” says he, “brings to all matters mighty honour.” E’en the muse is exalted by right tidings——.

Cyrene and Battus’ most famed mansion know^d the just ways of Demophilus’ soul: for he among youths was young; but in counsel old; *as though* he had obtained centennial life: he deprives the evil tongue of her splendid voice; and has learnt to hate the haughty, struggling not against the good, nor delaying the end of aught:——for opportunity has but short duration among men: well he knows that: and follows it as an attendant, not a slave:—Men say, that this is most woe-ful, when he who knows the sweets of life, is by necessity driven from them. Far removed from his native land and possessions, surely he now wrestles, another Atlas, with heaven’s weight: yet immortal Jove pardoned the Titans:° and in time, when the storm ceases, changes are made in the sails.

He makes request, that, having endured the dire malady, he may at length see his home: and

c 494—495. Ἐσθλὸν καὶ τὸ τί-
ρεται, δὲ ἀγγελοῦ αἰσμα εἰδῶ.
Hom. Il. ο’. 207.

d 497. The poet now, at the end
of his Ode, proceeds to offer a pe-
tition for a certain Demophilus,
whom Arceilaus had exiled from
Cyrene, and who in consequence

had resided some time at Thebes,
where he had made acquaintance
with Pindar.

e 519. So shouldst thou, Arce-
silaus, recall Demophilus; now
that the state of the country is al-
tered.

ANT. 13.
507.

Es. 13.
521.

frequenting the feast by Apollo's spring,^f deliver his soul to youthful mirth ; often too, among sage citizens bearing the daedal harp, sweep the strings in peace ; neither working ill to any of his countrymen, nor himself suffering aught from them. Then might he tell what a new source of ambrosial verse he has found for Arcesilaus, received as my guest in Thebes.

^f 524. A spring not far from Cyrene, situated in an agreeable country. See Her. l. iv.

THE FIFTH
PYTHIAN ODE,

INSCRIBED

TO THE SAME ARCESILAUS

AS THE FOREGOING,

Conqueror in the Chariot Race.

ARGUMENT.

The poet compliments Arcesilaus on his happy station and his Pythian victory, for which he bids him thank the gods and his charioteer, Carrotus, 1—70. Perpetual and constant felicity is not to be expected, but such through Apollo will be vouchsafed to Battus' family, 70—85. The poet passes to the prophecies of Apollo, according to which the Heraclidae migrated to the Peloponnese with the Aegidae springing from Thebes, who also afterwards established themselves in Thera, and subsequently in Cyrene, 85—107. Pindar then proceeds to the praise of Battus, his posterity, and Arcesilaus, for whom he offers prayers.

[Date of the victory, according to the Scholiast, in the same Pythiad as the preceding.]

PYTHIANS.

ODE V.

TO THE

SAME ARCESILAUS AS THE FOREGOING,

Conqueror in the Chariot Race.

STR. 1. **W**IDE swaying is wealth! when, fortune vouchsafing, mortal man possesses such, mingled with spotless virtue, a companion that brings many friends: such, indeed, from the lowest steps of life, heaven-fated Arcesilaus, dost thou hold, with glory favoured by Castor of the golden car——Castor, who, the winter's storm past,^a beams a calm on thy blissful mansion.

ANT. 1. 15. The sage, of a truth, bears meekly^b e'en god-

a 12—15. This probably alludes to the civil commotions in Cyrene, and the revolt of the citizens against Arcesilaus. The worship of Castor was brought from Sparta to Cyrene by the first colonisers. Gedike Pindari Pythische Sieghymnen, 176. Scholiast explains thus: οἱ δὲ σοφοὶ καλλίονα ποιοῦσιν αὐτὰ προσιπικκοσμοῦντες διὰ τὴν αὐτῶν ἀρετὴν the wise render these things (i. e. the blessings of life,) yet more beautiful, adorning them with their virtue. Hey. Pind. Carmin. II. 696: 8.

b 15. κάλλιον pro καλῶς. The

imparted power :—thee does much bliss compass, walking in justice ; for thou art sovereign of mighty cities, and thine^e eye bears majesty most venerable, tempered too with thy prudence ; again e'en now thou art blessed, since from famed Pythia's games bearing off the triumph through thy steeds, thou hast received this the choral song of men, Apollonian sport.

EP. 1. 29.

Hence while sung in Cyrene around Venus' sweet garden,^d may it not escape thee first to attribute to all god as cause ; and before each companion to cherish Carrhotus——Carrhotus, who hath come^e to the dome of the just-swaying sons of Battus, not bringing Excuse, the daughter of After-wit, tardy in wisdom ; but who, welcomed by Castalia's stream, hath cast around thy

c 31. συγγενής, the Scholiast explains by ἰδιός σου ὀφθαλμός. Hey. Pind. Carmm. ii. 594. S. Gedike rejects that explanation, and substitutes ὀφθαλμός τοῦ συγγενοῦς ἀξιωματός, i. e. βασιλῆως. He observes, that Pindar uses in the same manner, Ol. xiii. 54. ἡμέρα ποδάρκης, for ἡμέρα ποδάρκης δρόμου. Gedike Pindars Pyth. Sieghymnen, 185.

d 51. The poet gives this name to Cyrene, from the pleasantness of its situation. Construction : μή λαθῆτω σὶ δαιδόμενον (iv) Κυράνη ἀμφὶ γλυκερῆσιν Ἀφροδίτας, παντὶ μὲν (πράγματι) ἀπεριτίθειεν θάδην αἴτιον, φιλεῖν δὲ, &c. This con-

struction supposes a comma after δαιδόμενον, which I make to agree with σι. If you adopt the punctuation of Heyne's text, the translation will be : " wherefore do not thou forget that moral sung in " Cyrene around Venus' fair garden, To refer god as prime cause " to all events. Nor forget to cherish," &c.

e 35—38. Epimetheus was brother to Prometheus. As his name signifies one who thinks when it is too late, the poet represents Prophasis, i. e. Excuse, as his daughter. The whole passage can hardly deserve any greater praise than is due to a sorry *jeu de mots*.

STR. 2. 43. locks the meed of chariot-victory, with unbroken reins prevailing in the race over the twelve-turned cirque.

For he burst not the strength of his harness :
but the whole fabric of dexterous workmen, which
guiding he drove around the Crisæan^f hill in the
hollow glen of the god, hangs *sacred* : that, the cy-
press hall does hold, hard by the image, which the
Cretan bowmen placed on the Parnassian height,
the lonely trunk of one tree.^g

ANT. 2. 57. With willing soul, therefore, does it behove to
meet the benefactor. Son of Alexibius!^h thee the
fair-haired Graces do illume : happy thou, who
after mighty labour, obtainest the memorial of
noble song. For amid forty fallen charioteers,
driving onwards with dauntless soul thy car en-
tire, thou hast already, from the brilliant combats,
come to Libya's plain and to thy native city.—

EP. 2. 71. Butⁱ of toils none is nor ever will be without
his share : but Battus' ancient race still endures,
ruling good luck and bad, bulwark of the weal,
eye most splendent to guests.

^f 49. Crisæ, the name of a city hung by Carrhotus as an offering
near to Delphi, and consequently of thanksgiving to the god.

to the Pythian list.

^h 59. Carrhotus the driver.

^g 56. That is to say, the statue
(probably of Apollo) was made
from the trunk of one tree. Near
this statue Arcesilaus' car was

ⁱ 71. The poet again addresses
Arcesilaus, and touches his late
toils and calamities.

From him^k fled the loud-gnashing lions, struck with terror, when come from beyond the seas he brought his voice against them ; for the leader of the colony, Apollo, gave the beasts of the field to dire fear, lest he were thwarted in the oracle spoken to Cyrene's lord.

He that imparts to men and to women the Str. s. 85. cures of cumbrous disease, gives the cithern and vouchsafes the Muse to whom he lists, inspiring the mind with peaceful equity ; he who rules the prophetic shrine ; whereby he made Hercules' and Aegimius' valiant progeny^l to dwell in Lacedaemon, and in Argos, and in godly Pylos.——

Mine it is to sing the lovely glory *beaming on me* from Sparta ; whence sprung, the manly Aegidae, my ancestors,^m came to Thera, not unfavoured of the gods ; no fate led them forth. Ant. s. 90. Whenceⁿ adopting the feast of many victims, thy

k 76. A rather abrupt transition to the history of Battus : on the landing of that colonizer in Libya, a lion rushed upon him, but fled back at the sound of his voice.

l 96. The sons of Aegimius accompanied the Heraclidae in their conquest of the Peloponnesus.

m 99. There was at Thebes a race of the Aegidae, from whom Pindar descended. Some of these in former times had migrated with the Heraclidae to Sparta ; their descendants formed part of the co-

lony that settled first in Thera, and afterwards, under the conduct of Battus, proceeded to Cyrene. Pindar was, therefore, in some manner, related to Sparta and Cyrene. Gedike Pindars Pythische Sieghymnen, 181.

n 103—105. I supply *καὶ* before *Κερ* and adopt Gedike's translation : according to which, and to Heyne's counsel, the *εἰ* of l. 103, and the colon after *ἀντ*, are expunged, and a colon placed after *δυσ*. Herman edits the whole passage thus :

Carneia, O Apollo, we celebrate them with banquets in Cyrene's fair-built city.——

Cyrene, which the Trojan guests, sons of Antenor, delighting in brazen armour, hold: for thither, with Helen, they came, after they had witnessed their country smoking in war.—That Er. 2. 112. chivalrous race the men, whom Aristotle,* open-

———ἀλλὰ μᾶρά τις δγιν
πολύδουρον ἱρανόν,
ἰνδιν ἀναδείξαντοι,
Ἄπολλον, τειά
Καρνήϊ, ἰν δαυρί σιβίζομεν,
Κυράνας ἀγαπτιμέναν πόλιν.

In fatis erat, inquit, ut sacra illa, a quibus nostra Carneia ducta sunt, Cyrenen afferrentur. Hey. Pind. Carmm. iii. 343. Herm. Nott.

In the Mém. de l'Académ. des Inscrp. vol. xxxix. p. 104, Du Theil translates the passage: c'est depuis ce tems, ô Phoebus, qu'ayant adopté tes fêtes Carnéennes, nous célébrons dans les festins la ville de Cyrène si glorieusement fondée: in which ἰνδιν is understood of time, and not of place, although it is *There* that immediately precedes.

It is said that the Carneia was a feast to Apollo, of Spartan origin; so called from its founder Carnus.

o 117. Aristotle was the first name of the founder of Cyrene, changed afterwards to Battus, which, according to Herodotus, was, in the Libyan language, equivalent to ὁ βασιλεὺς. After the destruction of Troy, Antenor, accompanying Menelaus and Helen,

was driven to Libya, where many of his people established themselves. Battus' new colony brought to these Antenorides, who had for several centuries been established in Libya, presents, and admitted them to a share in their religious ceremonies and feasts. This is the explanation of Gedike, who takes with Pauw δίκασθαι τινὰ θυσίας in the sense of ad sacra sua admittere. Gedike Pindari Py. Siegm. 187, and Pauw Notes in Pind. 190.

Schmidius construes as follows: τὰ δάσκαρον ἰδνός, ἀνδρες δαυφάροι ἰχνίοντες δίχοντο (his reading instead of δίκοντο) οὗ ἐνδυαίης, τοὺς Ἀριστοτέλους δγας: hoc est prius illi Antenorides, gens equestris, investigantes et ultra alliectiones, munera afferentes, i. e. munusculis, amicis recipiebant esse, quae Aristoteles adduxit, &c. Schmidii Pindari Pythion. 283.

I have followed the interpretation of the Scholiast, (Hey. Pind. Carmm. ii. 8. 608) and taken δάσκαρον ἰδνός as an accusative. I likewise read with the Aldine, i. 116, instead of ἰχνίοντες, εἰχνίοντες this reading Heyne approves; and it certainly may be admitted by a

ing with rapid ships the sea's deep path, led, ever honour with sacrifice, bearing gifts as they approach them.

He too founded more ample groves for the gods and for the Apollonian jubilees, salutary to mortals,^p made the plain to be the straight Scyrotian road, trodden by horses, from the spot, where, on the extreme of the mart, he now lies apart deceased. Blessed he dwelt among men; then *be-* STR. 4.
127.
came a demi-god, revered of the people:—while aloof before the town the other sacred kings have obtained a tomb: dwelling beneath the earth, their souls hear the mighty worth, sprinkled with the sweet dew and stream of hymns, this their joy, deserved glory common to them and to their son Arcesilaus.—

Arcesilaus, I say, whom it behoves in the choir of youths to resound Phoebus of the golden sword, receiving from Pytho the hymn of victory, grate- ART. 4.
141.
ful strain, reward for costs.

That hero the prudent extol—I speak what by all others is said—He cherishes a soul greater than his age—in eloquence and in valour he is an

translator; for greater liberty is, I believe, generally allowed to him than to an editor.

thereby removed. This word Gebelike has not translated. The Scyrotian road was, it appears, a street

p 122. ἀλιξιμβρότοις, because the people thought evils were

run. in Cyrene, where horse-races were

eagle flying with spread pinions among birds—
and in the lists his vigour is like a wall—he has
been known even from *the womb* of his loved mo-
ther to be in music endowed with the wings of
Er. 4. 155. genius and a skilful guider of cars—nay, as many
as are the paths of native worth he has trodden ;
and god propitious to him prospers his valour.
Vouchsafe, ye blessed sons of Cronus, that also in
future time he may possess the same, in achieve-
ments, as in counsel: may the wintry blast of
winds, destructive to fruit, ne'er hereafter blight
it.——

Jove's mighty soul rules indeed the luck of
whom he loves: him I beseech to grant Battus'
race such another triumph in Olympia.

THE SIXTH
PYTHIAN ODE,

INSCRIBED

TO XENOCRATES OF AGRIGENTUM,

Conqueror in the Chariot Race.

ARGUMENT.

Thrasybulus is addressed, whose father, Xenocrates, had won the victory: the Pythian victory will be to him a subject of great glory, 1—16. He is praised for his filial affection; in which respect he is compared to Antilochus, Nestor's son, 18—45. Other themes of praise are enumerated.

[Date of the victory, Pyth. 24. Olymp. 72, 3. A.C. 490.]

PYTHIANS.

ODE VI.

TO XENOCRATES OF AGRIGENTUM,

Conqueror in the Chariot Race.

STR. 1.

LISTEN! for in truth we till the glebe of the fair-eyed Venus and of the Graces,^a wending to the temple, navel of the loud-roaring earth :^b where, in Apollo's golden glen, for the blissful

a 1—2. The poet addresses himself to his hearers; according to others to the choir. Ἀφροδίτης ἀρουρα ἢ Χαρίτων, is poetry, as in Ol. ix. 39. Χαρίτων εἶπος.

Heyne takes ἀναπολιζειν to be of the same meaning as ἀναπολεῖν, from πόλος, which Hesych. explains to be ἡ μεταβεβλημένη γῆ εἰς κατασποράν. Gedike supposes the poet to use the compound verb in allusion to the second Isthmian, inscribed to the same Xenocrates as the Ode now before us, and which, perhaps, was composed at an earlier period.

b 3. Gedike reads ἐπιβρομον, which he makes to agree with ὀμφαλόν, an epithet, given, as he supposes, to Delphi, from the noise

of the chariot-races run in that neighbourhood. Heyne reads ἐπιβρόμον, which agrees with χθονός, his reason for supposing this epithet given to the earth is explained in his note. Hey. Pind. Carmm. i. 330.

By the navel, or mid-point of the earth, the poet understands Delphi. See note (c) to the translation of the fourth Pythian.

The poet's idea seems to be briefly, "Listen, all ye that are present, for I sing the Pythian victory of Xenocrates, and consequently Agrigentum, (which was watered by a stream of the same name) and the tribe of the Emmenidae."

Emmenidae,* and for fluvial Agragas, and for Xenocrates too, the ready treasure of hymns, exalting the Pythian triumph, has been erected.^d—

A treasure which neither the fierce wintry ANT. 1. 10. storm, merciless host of the dire-sounding cloud, nor the wind shall hurl to the bosom of the deep,* lashed by the mingled sea-ooze: but with face enshrined in pure light, thou shalt, Thrasybulus, announce to thy father and thy kindred their common victory on the chariot, won in the Crisaean vales, and famed by the tongues of mortals.^f

Such^e indeed holding in thy hand, thou dost STA. 2. 19.

c 5. The name of the family to which Xenocrates and Thrasybulus belonged; so called from Emmenides, the grandsire of the former.

d 8. Pindar alludes to the *Θεσαυρός* of the Delphian temple; wherein the gifts were preserved. The meaning is apparently, "that by the Pythian victory, a theme of praise and song has been prepared:" hence the *ετοῖμος*, l. 7.

e 10—13. The poet hereby promises immortality both to himself and the conqueror Xenocrates. *παμφόρῳ*, i. e. *convecto undique*.

f 14—18. Construction: *Θρασύβουλε*, (κατὰ τὸ πρόσωπον) (ὄν) ἐν φάει καθαρῇ, ἀπαγγελεῖς πατρὶ τιφ γενεῇ τε κοινὰν νίκαν ἔρματι Κρυσαιαῖσιν ἐν πτυχαῖς, εὐδοξον λόγουσι θνατῶν. In which I read, l. 18, from conjecture, ἀπαγγελεῖς. According to Heyne's text, the no-

minative of this last verb must be *θμῶν θησαυρός*: the making of the argument of the hymns, (for such is the meaning in which the poet has before used the metaphor) to announce the victory is too bold, in my opinion, even for a lyric writer. But, as is observed by a most learned editor: *Omnino conjectore indiget totum fere carmen, non interprete*.

g 19—20. A most difficult passage! Heyne construes *σχιζῶν νῦν* (i. e. *τὴν Νίκην*) (*ἐκ*) *χειρὸς* (for *χειρὶ*), *ἀγαις* (for *ἐχαις*, holdest, remembrest) *ἐπιδίζια* (for *ἐπιδελίως*) *ὄρθαν ἐφημοσύναν*, &c. Understand *κατὰ* before *τὰν πορ' ἐν οὐρεσι*, &c.

Schmidius explains the passage *Tuens eum, puta Xenocratem patrem tuum, dexteritate manus, hoc est manu dextera*. In which there

rightly bear in mind the just behest, by which of yore, men say, the son of Philyras amid the mountains exhorted Peleus' valiant child, severed from his parents :

“ Chiefly among the gods to honour Saturn's
 “ son, lord of the deep-toned lightnings and of
 “ the thunderbolts : and of the same honour ne'er
 “ to bereave his parents so long as fate granted
 “ life.”^h

ANT. 2. 28. Erst too did Antilochus,ⁱ the valiant, possess a like soul—*Antilochus*, who died in his father's place, after withstanding the chieftain of the Ethiopians' host, Memnon, slayer of mortals. For marred by the shafts of Paris, the steed stopped (*lit.* shackled) Nestor's car ; while the foe couched his powerful lance : then the soul of the Messenian^k sire, troubled, shouted to his son : nor, STR. 3. 37. of a truth, did he send forth a vain speech ;

is an ellipsis for *κατ' ἐπιτέκτα χειρὸς*, i. e. *χερὶ δεξιᾷ*. This explanation, however, most subsequent editors appear to reject. Schmid. Pind. Pyth. 268.

Gedike conjectures *ἐπὶ δεξιᾷ χειρὸς* and translates Du gewannest den Sieg wegen d. i. durch die Geschicklichkeit und Kraft deines Arms. *Thou didst win the victory through the skill and strength of thine own arm.* Pindars Pythische Sieghymnen, 199.

^h 27. γονίων βίον πεπρωμένον,

i. e. parentes, quamdiu vivant. The preceding line is so corrupted that it is hard even to make any thing like sense out of it: if, instead of *ταύρας*, you were to admit either of Heyne's conjectures, *κεδνάς* or *κλειτάς*, the meaning would be obvious and good.

ⁱ 28. Antilochus, Nestor's son, saved his father's life in the Trojan war by the sacrifice of his own.

^k 35. Nestor was king of Messene and Pylus, in the Peloponnesus.

but the godlike hero, standing firm, purchased by death the ransom of his father: and, having achieved *that* mighty deed, was held to be among the young in age of olden time first for affection to parents.

These indeed are gone by: but, among them of the present day, Thrasybulus too walks first, according to the line traced by his father, and shews the splendour *of his virtue, therein* approaching ANT. 3. 46. near to his sire's brother.¹

He rules also wealth by wisdom, culling youth neither unjust nor overweening, but plucking wisdom in the secret abodes of the Pierian maids; to thee likewise, Shaker of the earth, who first openedst to *mortal* minds^m the career of horses, Neptune, he is with grateful soul devoted. While his gentle mind and converse with his guests surpass the perforated labour of the bee.

¹ 46. Thrasybulus' uncle was Olympians are inscribed.
Theron, king of Agrigentum: the m 50. I take *δργη* here in the
same to whom the second and third same sense as at Pyth. i. 173.



THE SEVENTH
PYTHIAN ODE,

INSCRIBED

TO MEGACLES THE ATHENIAN,

Conqueror in the Four-horse Race.

ARGUMENT.

In this short Ode the poet compliments the victor by praising his country, 1—7. He praises the victor's fellow-citizens, and particularly his own family, that of the Alcmaeonidae, 7—18. He deprecates envy.

[Date of the victory—a few years after the battle of Salamis: Pyth. 38. Olymp. 76, 2. A.C. 474.]

PYTHIANS.

ODE VII.

TO MEGACLES THE ATHENIAN,

Conqueror in the Four-horse Race.

STR. 1.

MOST beauteous proem is Athens, mighty city,
wherewith to lay for the Alcmaeonidae's^a potent
 race, the foundation of song, *commemorative of*
winning steeds.

Since whom can I name that dwells in a coun-
 try; whom that dwells in a house more famed in
 Greece?^b

a 2. Megacles belonged to this family, which gave to Athens many archons. See Her. Erat.

b 4—7. Construction: *ὅτι τίνα ἐνυμῶμαι ναίοντα* (for *τίνα ναίων* *λέξαιμι* *ἀν*, i. e. *τίς ναίει ἀν*) *πάτραν, τίνα τε (ἐνυμῶμαι ναίοντα) ὅσον ἐπιφανέστερον Ἑλλάδι πύθισθαι* (i. e. according to Mingarel, *ὡς τῇν Ἑλλάδα πύθισθαι περὶ αὐτοῦ*.) Hey. Pind. Carmm. i. 341.

Herman's explanation is very different: *ναίοντα*, according to Homer's language, is here put for

ναύμενον. Il. ii. 626. *νήων, αἱ ναίουσι πύρην ἄλλος, ἥλιος ἀντα*. The sense is, *Quam patriam, quam domum clariorem habitari dicam?* Hey. Pind. Carmm. iii. 346. Herm. Nott.

Gedike reads *αἰών* (for *αἰών*) in lieu of *ναίοντα*, and translates, *welch Vaterland, welch Haus mag ich der Aferwelt nennen, das glänzender in Hellas schimmerte! what country, what house, can I name to posterity, that shines more brilliant in Greece!* Gedike, Pin-

For in all towns the common theme of men is ANT. 1. 8.
the praise of Erectheus' citizens, who, in hal-
lowed Pytho, reared, O Apollo, thy wondrous
fane.*

Me also five triumphs on the Isthmus impel
to sing of them ; with one noble conquest gained
in Jove's Olympia, and two from Cirrha, victories,
O Megacles, of thee^d and thy progenitors.

EP. 1. 15.

At thy late success I rejoice greatly : but this
I grieve, that envy repays thy noble deeds. So,*
in truth, they say, that good and bad may befall
man, though not bliss ever blooming.

dars Pyth. Sieghymnen, 202, 203, and Carmm. Sell. 228. Heyne denies that *αἰών* can be translated in Pindar by posterity, as it always signifies *life, time, with the idea of duration*.

c 10—11. The temple of Apollo at Delphi had been destroyed by the Pisiistratidae. It was rebuilt by the family of the Alcmaeonidae. Herod. v. 62.

d *θαί.* Observe that *ἀμός* from *ἡμέτερος*, is not unfrequently put for *ἐμός*, (for instance, *μήδεσιν ἀμοῖς*, Pyth. iv. 48.) so in this place, *ἔμός* from *ἡμέτερος*, is for *σός* or *τέός*. Schmid. Pind. Pythionn. 281.

e 20—23. Construction : *φαντί γε μὴν, οὕτω φέρεσθαι κεν ἀνδρὶ τὰ καὶ τὰ* (i. e. *προσφίρεσθαι ἀγαθὰ καὶ κακὰ*) *παρ' εὐδαιμονίαν δάλλουσιν μόνιμην*. Hey. Pind. Carmm.

i. 243. Herman takes *φέρεσθαι* in an active signification, and refers *οὕτω* to what precedes : he likewise reads *καρμονίμην*, *Alunt ita felicitatem eam, quae stabilis sit, etiam incommoda interdum afferre*. Hey. Pind. Carmm. iii. 347. Herm. Nott.

Gedike takes this difficult passage to be a metaphor deduced from a garden where vile weeds spring up close to the most beautiful flowers : hence his translation : " Yet even in human life, close by " blooming and unfading happiness, springs up now this, now " that (i. e. reverses of fortune.) " I cannot see how the words can be wrested to this meaning ; this version omits entirely the words *φαντί γε μὴν*, and *οὕτω*. Gedike, Pindars Pyth. Sieghymnen, 202, and Pind. Carmm. Sell. 228.

THE EIGHTH

PYTHIAN ODE,

INSCRIBED

TO ARISTOMENES OF AEGINA,

Conqueror in the Wrestling Contest.

ARGUMENT.

The Poet invokes Tranquillity, then Apollo, on account of Aristomenes' Pythian victory, 1—29. Thence he reverts to the praise of Aegina, 29—39. He then praises Aristomenes, applying to him the saying of Amphiaraus, 39—63. And then inweaves the prophecy of that soothsayer concerning the taking of Thebes by Alcmaeon and the Epigoni, 63—78. To which he subjoins a profession of piety towards Alcmaeon, whom he worshipped as a household demi-god, 78—87. He returns to Aristomenes and offers up prayers for him.

[Date of the victory, Pyth. 35. Olymp. 88, 3. A.C. 446.]

PYTHIANS.

ODE VIII.

TO ARISTOMENES OF AEGINA,

Conqueror in the Wrestling Contest.

572. 1. **HAIL**, Quiet, thou friendly-minded goddess!^a
mighty amplifier of cities, daughter of Justice,
who holdest the most lofty keys of counsel and of
war! do thou receive this, the Pythian glory of
Aristomenes victorious.

For alike thou knowest in due time^b to work
ANT. 1. 10. and to enjoy the right. But, whene'er a man has
admitted hatred implacable within his heart, stern,
opposing the foes' vigour, thou hurlest to the deep
the haughty spirit.^c Thou whom Porphyryion
knew not he was offending to his cost:—then

a 1. I have added in my version two or three words, in order that the personification of *Ἀστυχία* may be more evident to the English reader.

b 9. Καρπὸν σὺν ἀνταρκτῇ, i. e. ἐν-καίρως, according to the Scholiast.

c 14. This apostrophe to the

goddess of quiet is probably made in allusion to some war which the inhabitants of Aegina, after great irritation, had resolved to undertake. It was about this time that they had a war with the Athenians. Pindars Pythische Sieghymnen, von Gedike, 205.

is gain most lovely when borne from the mansion
of a willing lord.^d

But in time *the potent goddess* o'erthrows by Er. 1. 19.
might* e'en the overweening. Typhos, the Cilician
of the hundred heads, escaped her not: nor, truly
the king^f of the giants: both were quelled by
Jove's thunder-bolt, and the bow of Apollo.—
He who with benevolent mind hath received
Xenarces' son,^g from Cirrha coming, crowned
with the Parnassian plant and Dorian triumph—.

Nor undecked by the Graces is the isle, in whose Str. 2. 30.
cities Justice dwells;^h through the noble virtues

d 15—18. Porphyrius was one of the giants that stormed heaven. Heyne thinks that in the two last lines the poet's meaning is nothing more than, *Violence and injury are fatal to their author*; (imitated by Horace, *Vis consili expers mole ruit sua*;) which is conveyed by the contrary, *The opposite of violence and that of injury, are beneficial to their author*; this last the lyric poet expresses as we have seen above. See Hey. Pind. Carmin. i. 347.

e 19. Herman reads with the Aldine *βία* (instead of *βίη*), which he takes as nominative to *ἔφαλεν*. "In time force (*vis mole sua* "ruens" overthrows e'en the over-
weening. That the Cilician Typhos escaped not, nor," &c. His reasons for adopting this reading are, that *Ἀσυχταν* is too far distant from *ἔφαλεν* to furnish the

nominative, and that by so doing the discourse is rendered more obscure, since it passes from the second to the third person. Hey. Pind. Carmin. iii. 348. Herm. Nott. Gedike reads also *βία*, understanding thereby *the force of the goddess*; he translates, *Deine Gewalt stürzt den höhenden Praler auch endlich, thy power in the end overturns even the high vaunter*. Gedike Pindars Pythische Siegeshymnen, 205 and 212.

f 22. Not Porphyrius, as some imagine, since that giant has already been mentioned, l. 15, but Alcioneus, or else Ephialtes. See Hey. Pind. Carmin. i. 347.

g 23. The conqueror Aristomenes. The inhabitants of Aegina were of Dorian descent; hence Dorian triumph, l. 20.

h 30—34. Construction: *ἡ δὲ καίπολις νῆσος οὐκ ἔπεισ* (has not

of the *Acacides'* awakening song : nay, from her prime she possesses glory complete: for¹ by many she is extolled, as fostering demi-gods, high in the
 ANT. 2. 39. triumphant contest and vehement war-field: while by her heroes she is exalted——.

But I have not leisure meet to hand down to the lyre and sweet voice² the entire length of praise, lest surfeit forthcoming prey on my hearers.

Yet shall this thy due, O youth, now before me, latest of thy glories, advance rapid, by my
 EP. 2. 48. skill endowed with wings: for in the arts of wrestling, treading on their steps, thou disgracest not the brothers of thy mother, neither Theognetus in Olympia; nor Clytomachus' triumph, won by strength of limb on the Isthmus: no, exalting the tribe of Midylus' sons,¹ thou bearest the

fallen) ἰσθμὸς Χαρίων θίγονσα (ἔμ-
 νων) ἀπεραιῖς (i. e. δι' ἀπερῶν) Ἀλακ-
 δῶν. Hey. Pind. Carmm. i. 348.
 The Acacidae from Acacus, the
 ancient prince of Aegina.

i 35—39. Construction: (ἡ νῆ-
 σος) αἰδεται δι' πολλοῖς (i. e. ὑπὸ
 πολλῶν) θρήψασα (τὰ μὲν) ἥρωας
 ὑπερτάτους ἐν νικηφόροις ἀδελδαῖς
 καὶ ἐν θαλαῖς μάχαις· τὰ καὶ ἱμπρέ-
 πει ἐν ἀνδράσιν (i. e. διὰ ἀνδρῶν).
 This last for τὰ δι' κ. α. See Hey.
 Pind. Carmm. i. 348. God. reads,
 l. 36. νικηφόρους' his translation
 runs: 'many have sung in her
 the mother of victors in the list,

and of heroes most high in the
 bustle of fight. Hence does she
 glisten far among mortals.'

k 40—41. The meaning of the
 poet from l. 30 to 44. seems to be:
 "Aegina, by the glory which from
 "her first origin she has gained by
 "the heroes of her race, would
 "offer a copious theme for lauda-
 "tory song, so copious, that my
 "strains would surfeit my hearers;
 "yet will I pay to Aristomenes
 "the debt of song due to him."

l 54. The Midylidae, a courage-
 ous race of Aegina, from which A-
 ristomenes descended: this family

praise, which of yore the offspring of Oecleus Str. 2. 59. mysteriously foreshewed, seeing *in mind the heroes'* sons in Thebes, of the seven gates, pressing the war, what time the Epigoni sallied from Argos——their second expedition. Thus he spake :

“ Of men, urged to war by spirit inborn, shines
 “ forth in the son the genuine valour, herited from
 “ the father——.” Clearly do I see Alcmaeon

had before, it seems, borne off many victories, and now, in a new generation, its glory is exalted by the hero, whom the Ode addresses : the poet, therefore, applies to Aristomenes the praise, which Amphiarus bestowed prophetically on his own son, and the sons of the heroes that waged the first Theban war.

The reader will please to recollect, that Thebes was twice attacked some short time before the Trojan war. First under the direction of Adrastus, king of Argos, together with six other allied princes, of the number of whom was the prophetic son of Oecleus, i. e. Amphiarus, here mentioned by the poet, and whose fate has been recounted in *Ol. vi. 22.* and will be again described, *Nem. ix. 57.* All the princes were slain, saving only Adrastus : their sons (the Epigoni) afterwards renewed the war, and with success ; Aegialeus, son of the still surviving Adrastus, being the only one killed out of the seven. Amphiarus'

son, Alcmaeon, behaved with great courage ; hence his father is here represented prophesying his bravery.—This note will, I hope, be sufficient to convince the reader that Pindar cannot be accused of improper digression in bringing forward this prophecy of Amphiarus, since nothing could be more applicable to a young man, who by his late victory had added to the renown of his family : indeed it has been observed by those best acquainted with this sublime author, that one of his greatest beauties is the skill, with which the various parts of his poems are connected : in those cases where the digressions, as they are called, appear to us rather forced, it may, therefore, be fair to conclude, that the circumstance proceeds from our ignorance of local or genealogical peculiarities.

m 62—64. Construction : *μαρναμένων φύζ, τὸ λῆμα γενναῖον ἐκ πατέρων ἐκπρέπει* (is conspicuous in) *παίοιν*. This construction Herman opposes, denying that *ἐκ*

- “wielding on the glistening buckler a dapper
 “dragon, first at Cadmus’ gates: but the hero,
 ANT. 3. 68. “Adrastus, though he suffered in the first ca-
 “lamity, now is held by the tidings of a more
 “propitious omen: still will he be hapless in his
 “family; for of the Danai host he alone shall
 “collect the bones of his deceased son, and,
 “through the favour of the gods, escape with
 EP. 3. 77. “troops unmarred, to the broad path of Abas.”

Such did Amphiaraus speak. And glad too
 do I bind Alcmaeon with the crown, and sprinkle
 him also with song: for he,° my neighbour, and
 guardian of my possessions, met me faring to the
 earth’s famed nave, and with native skill pro-
 phesied.

πίπτω can have the signification here given to it. Heyne appears to have great doubts on the subject; in a copy of his edition of the poet, on the margin of which that illustrious scholar had made some observations, is found the following note: “Jungam τὸ γενναῖον “*λήμα φύξ ἐπιπρέπει πασι ἐκ πα- “*τέρων μαρναμένων.*” See Schäfer’s edition of Heyne’s Pindar, printed at Leipzig, in 1817.*

Gedike’s translation is too free to enable one to determine what construction he adopts: es stralt der Kriegsmuth der Söhne von den Vätern ererbt—*The warrior spirit of the sons, herited from the sires, beams forth.*

n 77. Abas, an ancestor of Adras-

tus, was one of the ancient kings of Argos: hence “the streets of Abas” is taken by the poet as synonymous with the name of the city.

o 82—87. It is supposed there was in Thebes, near Pindar’s house, a temple and oracle of Alcmaeon. Gedike Pindars Pyth. Sieghymnen, 208. The construction of ll. 86, 87. *ἰρήψατο τέχνας συγγόνους μαντευμάτων.* et tractavit paternam artem vaticinandi, as in Olymp. i. 138; where *ἰρήψατο ἐκίσσι*, he joined, moved himself to, i. e. he made use of, words. The meaning of the whole passage is wrapped in obscurity, proceeding from our ignorance of some circumstance to which the poet alludes.

Thou, O far-darting god, who in the glens of STR. 4. 88.
 Pytho rulest the famed temple, that receives all
 comers, hast there *to the hero of my song* vouch-
 safed the mightiest of triumphs;^p and before, at
 his own home, hast, O king,^q during thy festival,
 granted him the grateful gift of pentathlic vic-
 tory.—Thee I beseech by this hymn, to look
 with gracious soul on each theme I handle; ANT. 4. 97.
 justice ever attends the sweet-sounding strain of
 triumph.

I pray too, son of Xenarcea, the never-ceasing
 favour of the gods to thy fortune——for,^r if with-
 out great toil any gains noble *fame*, by many of EP. 4. 106.
 the ignorant he is held wise, one who leads a life
 helmed in the suggestions of prudence: but these
 things depend not on men; no, god yields them,

p 91. i. e. The Pythian victory; although the poet generally distinguishes by this epithet the Olympic conquest.

q 92—99. Construction: (σὺ ὦ) ἀναξ (i. e. Ἀπολλων) πρόσθεν οἴκοι (i. e. ἐν Αἰγίνῃ) ἐπάγαγες ἀρπαλίαν δόσιν πενταθλίου (χάρματος) σὺν ἰορταῖς ἡμαῖς (i. e. ἐν ἰορτῇ σου) εὔχομαι δὲ τιν καδ' ἀρμονίαν βλέπειν (σὺν) νόφ' ἐκόντι ἑκάστων (τοῦτων) ὅσα ἀμφιέτομαι. Apollo and Diana were greatly venerated at Aegina: the games to which the poet alludes were the Delphinian, in honour of Apollo. Hey. Pind. Carmm. ii. 621. Schol.

r 103—107. The sense of which appears to be: “I pray the gods “may continue their protection to “thee, O Aristomenes, for to them “art thou indebted for the glory “thou hast won: however the “many may attribute to the con- “queror’s own prudence and skill “the triumph won with ease.”

It is supposed that Aristomenes had won his victory without any great effort; for which reason the poet exhorts him to attribute all to the gods, and not in the usual vanity of human nature, to superior worth in himself.

lifting up the one while he debases the other beneath his arm, according to his will——.

In Megara hast thou, O Aristomenes, won the guerdon ; in the recess too of Marathon, and in the triple victories at Juno's list, in thy country, thou hast by valour prevailed.

STR. 5.
117.

From aloft thou didst rush on the bodies of four rivals, threatening baleful vengeance : neither was to them, as to thee, jocund return decreed in the Pythian games ; nor when they reached their mother did a sweet smile spread joy ; but in the streets, ashamed to meet their foes, they shudder, rent by misfortune.

ANT. 5.
126.

While he who has gained aught of recent glory, through the joy that succeeds his mighty hope, flies on winged valour, possessing the noblest pursuit of wealth——. But in brief time does the joy of mortals increase ; alike also does it fall to earth, shaken by the unpropitious decree of *fate*——.

EP. 5. 135. Beings of a day ! What are we ? What are we not ? Dream* of a shadow, men ! Yet when

* 136. *Hamlet*. O God ! I could be bounded in a nut-shell, and count myself a king of infinite space ; were it not that I have had dreams. *Guildestern*. Which

dreams, indeed, are ambition ; for the VERY SUBSTANCE OF THE AMBITIOUS IS MERELY THE SHADOW OF A DREAM. *Ham*. Act ii. Scene 2.

Jove-imparted splendour comes to us, the glittering light of men and sweet life attend.

Aegina !^t beloved mother ! do thou with Jove and with the sovereign Ajax, and Peleus, and valiant Telamon, and Achilles, preserve this city to the free host.

^t 140. Aegina, the nymph from whom the island took its name. She had, by Jupiter, Aeacus, who was father to Telamon and Peleus: Peleus was father to Achilles.



THE NINTH
PYTHIAN ODE,

INSCRIBED

TO TELESICRATES OF CYRENE,

Conqueror in the Armed Race.

ARGUMENT.

Having begun with praise of the conqueror, he turns to the subject of Cyrene, and narrates the loves of Apollo and the nymph, her removal to Libya, and the birth of Aristaeus, 1—125. He returns to the victor's praise, and observing that time compels him to embrace many things in few words, he brings forward as an instance of prudent observation of proper opportunity Iolaus, 12—144. At the same time he excuses himself for repeating the praise of Hercules. He then again returns to the praise of Telesicrates, and subjoins a narration of a contest, wherein Alexidamus, one of the ancient Cyrenians, won the Libyan damsel for wife.

[Date of the victory, Pyth. 28, or Olymp. 76, 3. A.C. 474.]

PYTHIANS.

ODE IX.

TO TELESICRATES OF CYRENE,

Conqueror in the Armed Race.

STR. I. **AIDED** by the deep-zoned Graces, I seek to proclaim Telesicrates, of the brazen buckler, Pythian victor, happy man, crown to Cyrene, the guider of coursers.——

Her,^a whom the long-haired son of Latona erst rapt from Pelion's wind-echoing bosom, and on his golden chariot brought the virgin huntress, to where^b he placed her sovereign of the land teeming with flocks and with fruits; *there* blooming to dwell on earth's third lovely stock.

a 6. As we have repeatedly seen, the poet confounds the city with the nymph whose name it bears.

b 11—15. Construction: (κεῖ) τόθι νιν θῆκε θάλλουσαν δισκοῖ-
σαν χθονὸς πολυμήλου καὶ πολυ-
καρκώτατος οἰκεῖν τρίτην εὐήρατον
ρίζαν ἡπείρου (i. e. μέρος τρίτον
ἡπείρου, Africa.) Heyne does not
approve of referring θάλλουσαν to
δισκοῖναν; he prefers joining it to
ρίζαν, making a double epithet in
the sense of θάλλουσαν εὐήρατος—
“to dwell on earth's third stock,
“that blooms lovely.” Hey. Pind.
Carmm. i. 364.

And the silver-footed Venus,^c gently touching with her hand, received the Delian stranger, as he lighted from his heaven-built car: and on the sweet nuptial couch shed lovely modesty, ordaining common marriage between the loving god and the daughter of Hypseus, wide in sway:—He, who, that time, was sovereign of the haughty Lapithæ, by birth second hero^d from Ocean descended: whom of yore the Naid Creusa, earth's daughter, Ep. 1. 51. forth brought in Pindus' famed glens, after enjoying Peneus' bed.

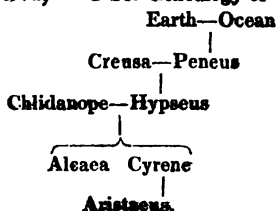
But he it was, that fostered his fair-armed daughter Cyrene: she loved not the doubled paths of the woof, nor amid her homebred com-

c 16—18. Construction: ἀργυρόπεζα Ἀφροδίτα ἐπίδακτο (ἐκ τῶν) θεομήτων ὀχίων Δῆλιον ξένον (i.e. Apollo,) ἱεραπομνη (αὐτῷ) κοῦφα (σὺν) χειρὶ if you read l. 18, κοῦφα, construe (σὺν) χειρὶ κοῦφα. In those editions where a comma is placed after ξένον, l. 17, the translation is to be, "touching with "gentle hand the god-constructed "car." In the succeeding period, l. 22, Heyne reads μυχθίντι, which he refers to θεῷ. Before Schimadius the reading was μυχθίντα,

agreeing with γάμον: this last Herman prefers, as μυχθίντι relating to Apollo would be both superfluous and false, since it is not in the present, Junxit, inquit, Venus conubium, de quo inter deum et Hypsei filiam convenerat. Hey. Pind. Carmin. iii. 353, Heyne. Nott.

It is supposed that Libya, or at least the neighbourhood of Cyrene, must have been peculiarly consecrated to Venus, as in Pyth. v. 30, it is called the garden of Venus.

d 26. Genealogy of Cyrene:



panions the delights of festivity, but handling the falchion and brazen spears, to slay the beasts of the field ; yielding in truth peace sweet and perfect to her father's kine, and towards dawn* indulging short sleep, sweet companion of the bed, that presses on the brows *of mortals*.

STR. 2. 45. On a time far-hurling Apollo of the broad quiver found her lonely, and reft of her shafts, struggling with a mighty lion. Straight then from his dwelling he *called* Chiron, and thus in words bespake him :

“ Son of Phillyra ! come forth of the hallowed
“ cave, and admire the soul and huge might of
“ *yon* woman. What contest does the damsel draw
“ on her dauntless head ! possessing a heart superior to toil : nor is her breast chilled by fear.
“ Who of men hath begot her ? From what trunk
“ torn doth she inhabit the hollows of these dark
“ hills ? She tastes of (i. e. has) strength un-

ANT. 2. 60. “ bounded. Is it lawful, that I stretch towards

e 42—44. Construction : πρὸς ἥῳ δὲ (and near dawn) ἀναλίσκουσα (consuming, or, according to the English idiom here required, enjoying) ὕπνον παῦρον (little sleep) γλυκὺν σύγκοιτον (that sweet companion of the bed) ἐπιβρίποντα γλεφάροις (that presses on the brows.) See Hey. Pind. Carmm. i. 366. Damm's explanation is : Paucosomno fruitur circa matutinum tem-

pus, sed surgit potius cum aurora. Dam. Lex. 99.

According to the Scholiast there are two explanations to be given, the one supposing the huntress to pass the whole night in the chase, and to sleep at day break : the other supposing her to arise at dawn, and hunt during the day. Hey. Pind. Carmm. ii. 627. S.

“ her my godly hand, and pluck from her bed the
“ honeyed flower ?”

To him then the noble Centaur, with friendly
brow smiling joyously, gave in reply his counsel
straight:

“ To sage Persuasion, O Phoebus, belong the
“ hidden keys of hallowed love: and alike among
“ gods and men *all* dread this deed, openly to
“ enjoy sweet love for the first.’ And surely sweet EP. 2. 75.
“ passion impelled to utter such covert words,
“ thee whom ’tis unlawful to approach with false-
“ hood.

“ Inquirest thou, O king, the damsel’s race,
“ whence she springs?—Thou who knowest of
“ all things the determined end, and their every
“ path: and who clearly seest how many leaves
“ the earth sends forth in spring, and how many
“ sands in the deep and in the rivers are whirled
“ by the waves and lash of winds, and what is to
“ be, and when.—Yet if meet that *in prophecy* I STR. 2. 80.
“ measure strength with the wise, I will speak :

§ 78. I am of opinion that ἀμπαρ-
δον is placed in opposition to κρυπ-
ταί κλαίεις of l. 69. Its meaning,
therefore, is openly, before the eyes
of all: I cannot see otherwise how
sense is to be made of the following
τὸ πρόσωπον. Gedike Pindars Pyth.
Sieghymnen, 325. This commen-
tator’s translation is: Götter und

Menschen scheuen das Licht des
Tages beim ersten Freuden-genusse
des Brautbetts—*gods and men avoid
the light of day in the first enjoyment
of the bridal bed.* Heyne’s expla-
nation is: aditus ad amoris fructum
clandestina persuasione est paran-
dus, tecto, non verbis apertis. Hey.
Pind. Carmin. i. 269.

"A spouse^a to this *maiden* art thou come in the
 "vale, and athwart the main thou shalt convey her
 "to Jove's noble garden.^b There shalt thou place
 "her queen of cities, and bring an island race^c to
 "the mead-girt hill: but now for thy sake shall
 "hallowed Libya of the wide meads receive propi-
 "tious in her golden mansion the glorious nymph:
 "where straight she shall give her lawfully to
 "hold a portion of the land neither reft of plants
 "bearing all fruits nor unknowing in beasts.

ANT. 3.
104.

"There shall she bring forth a boy, whom il-
 "lustrious Mercury, taking from his loving mo-
 "ther, shall carry to the fair-enthroned Hours
 "and to Earth. And they, seating on their knees
 "the infant, shall distil on his lips nectar and
 "ambrosia, and shall make him deathless, his
 "friends' nearest joy, shepherd, to be called Jove
 "and chaste Apollo, god of the chase and flocks,^k
 "by others Aristæus."

g 89. Chiron now begins his prophecy of the birth of Aristæus.

h 90—91. i. e. Libya, where Jupiter Ammon was adored.

i 92—94. "Having brought a
 "race of islanders," &c. The colony which Battus was to bring from Thera, and which he was to erect on the hill Cyrene.

k 115. Aristæus was sometimes called Jupiter and Apollo, with the surnames of Nemios and Agreus, i. e. protector of herds and the chase. *Hermæna* punctuates as follows: *ἔχουσιν αἱ νῦν ἀθάνατον—*

Ζῆνα καὶ ἄγνόν 'Απόλλων',—ἀνδράσι χάσμα φίλοις—ἄγχεστον, ἐπάονα μέλων, 'Ἀγρία καὶ Νέμιον, τοῖς δ' 'Αρισταῖον καλεῖν. Which are to be taken in the sense: ἔχουσιν αἱ νῦν ἀθάνατον Ζῆνα καὶ ἄγνόν 'Απόλλωνα ἀνδράσι φίλοις, ὥστε αὐτόν, ἐπάονα μέλων ὄντα, χάσμα ἄγχεστον, 'Ἀγρία καὶ Νέμιον καλεῖν, τοῖς δὲ, ὥστε αὐτόν Ἀρισταῖον καλεῖν. Erit ille, inquit, immortalis Jupiter, sanctusque Apollo, ut hominum ab ipso amatorum alim eum, quippe qui praesentissimum ipsius praesidium ad ovium custo-

Thus speaking, he pressed the god to fulfil the EP. 3. 119.
sweet end of marriage—but swift is the deed of
hurrying gods; brief their paths—that—that
day settled *the work*: and in Libya's golden couch
they conversed; where she sways a city most
beauteous, famed too by her trophies.

And e'en now in godly Pytho hath Carneades'
son¹ brought her to fair blooming fortune; where
triumphing, he proclaimed Cyrene:—Cyrene, who
gracious will receive him from Delphos, bringing
lovely glory to his the land of fair lasses.——

Ever are great deeds deserving of much praise: STR. 4.
yet in long *themes* to adorn but few *heads* is a 123.
sound *grateful* to the wise——For alike in all
things does opportunity hold the topmost place.
And Thebes of the seven gates erst witnessed, that

diam sit, Agreum et Nomium, alii
Aristaeum sint appellaturi. Hey.
Pind. Carmm. iii. 354. Herm. Nott.

I shall subjoin the following ac-
count of Aristaeus from Diod. Sic.
(vi. 81.)

'Αρισταῖος ἦν υἱὸς μὲν Ἀπόλλωνος
καὶ Κυρήνης, τῆς Ὑψίως θυγατρὸς,
τοῦ Πηνειοῦ· περὶ δὲ τῆς γενέσεως
αὐτοῦ μυθολόγουσι τινὲς οὕτως· Ἀ-
πόλλωνα, περὶ τὸ Πήλιον τριφομέ-
νης κόρης ὄνομα Κυρήνης, διαφε-
ρούσης κάλλει, ἱρασθῆναι τῆς παρ-
θένου.—Τὸν δ' οὖν Ἀπόλλωνα ἐκ
Κυρήνης γεννήσαντα τὸν Ἀρι-
σταῖον, τοῦτον μὲν νήπιον ὄντα πα-

ραδοῦναι ταῖς νυμφαῖς τρέφειν ταύ-
τας δὲ τῷ παιδὶ τρεῖς ὀνομασίας
προσάψαι· καλεῖν γὰρ αὐτὸν Νό-
μιον, Ἀρισταῖον, Ἀγρία· τοῦτον δὲ
παρὰ τῶν νυμφῶν μαθόντα τὴν τε
τοῦ γάλακτος πῆξιν καὶ τὴν κατασ-
κευὴν τῶν σμηνῶν, ἔτι δὲ τῶν
ἰλαιῶν τὴν καταργασίαν, διδάξαι
τῶτον τοῦς ἀνθρώπους διὰ δὲ τὴν
εὐχρηστίαν τὴν ἐκ τούτων τῶν εὐ-
ρημάτων τοῦς εὐεργετηθῆντας ἀν-
θρώπους τιμῆσαι τὸν Ἀρισταῖον ἰ-
σοδίοις τιμαῖς.

1 127. Telesicrates, the conqueror
to whom this Ode is inscribed.

ANT. 4.
148.

Iolaus contemned it not:—*Iolaus*^m whom (when that with the falchion's edge he had destroyed the head of Eurystheus) she hid deep beneath the earth in the tomb of Amphitryon, guider of cars; where lay his forefather,ⁿ guest of the race that sprung from dragon's teeth, after migrating to the highways of Cadmus' sons trodden by white coursers: with him and Jove having mingled, the wise Alcmena at one birth brought forth the strength of two sons^o ever prevailing in battle:—

Dumb is the bard that directs not his tongue to Hercules, nor commemorates ever the Dircean waters that fostered him and Iphicles: to them will I sing lofty praise, as oft as I succeed according to my prayer; *and* may the pure light of the illustrious Graces ne'er quit me.——

In Aegina, and on the hill of Nisus,^p *Telesicrates* hath, I vouch, thrice ennobled this city, by his deeds *far from himself* removing the silent

m 136. Iolaus, the nephew and constant companion of Hercules, was allowed by Jupiter, after his death, to return a short time to life, in order to avenge the Heraclidae of their persecutor Eurystheus. He slew him, having, as the poet says here, selected the proper moment to do so. It is very probable Pindar here seeks only an occasion to introduce the praise of his national heroes (Iolaus, Hercules, and Iphicles.) The transition is rather abrupt. It seems also rather ex-

traordinary that the poet should, by the praise of opportunity, make a path whereby to introduce such an episode. Gedike *Pindars Pythische Sieghymnen*, 220.

n 144. i. e. Amphitryon, father of Iphicles, whose son Iolaus was.

o 150. These two sons were Hercules and Iphicles: the former by Jupiter; the second by Alcmena's husband, Amphitryon.

p 161. A periphrasis of Megara, from one of the ancient kings of that city, Nisus.

scant of praise. Wherefore, of his citizens, whoso a friend, whoso a foe, let him not conceal this ^{EP. 4.} victory (wrought in truth gloriously for the people's honour) infringing the precept of the Ocean sire:——

He bade *men* “to praise in justice, and with all
“their soul, e’en a foe achieving noble deeds.”——

Full oft too have the virgins seen thee victor in the yearly festivals of Pallas: and silent, O Telesicrates, wished each that thou wert her beloved spouse or son: they *have seen thee* ^{STR. 5.} ^{177.} *prevail* too in the Olympics, and in the games of the land with deep vales, and in all the *combats* of thine own country.——

Lo! I, who slake the thirst of songs, am asked again to pay the promised boon, again to awake the glory of thy ancient progenitors: who for a Libyan woman went to Irasa,¹ Antaeus’ city, suitors of a famed damsel, adorned with beauteous hair, whom very many of the chief among men, her fellow-citizens, and many strangers too, sought to obtain. For wondrous was her beauty: and ^{ANT. 5.} ^{192.} they wished to cull the blooming fruit of her golden-crowned youth.

q 170—171. This saying of the ocean sire, Nereus, was probably borrowed from some ancient poem. Hey. Pind. Carmm. i. 379. far from Cyrene. There reigned Antaeus, who proffered his daughter Alceis or Barce as a prize of the foot-race.

r 185. Irasa, a city in Libya, not

But her sire, desiring for his daughter illustrious spousals, had heard, what swift bridals Danaus erst in Argos for the forty-eight virgins found, e'er mid-day o'ertook *them*: for he placed straight the whole bevy at the goal of the list, and bade all them, who were come their suitors, to determine by contest of feet, which the heroes should each obtain.

Er. 5.
207.

Thus too did the Libyan uniting give a spouse to the maiden decked in gay attire; he placed her on the line, to be the last end *of their toils*; and standing in the mid-way, proclaimed that he who first springing forward touched her garments should lead her off. Then Alexidamus^t first ran the fleet race, and next in his hand taking the noble virgin's hand, led her through the host of equestrian Nomades.^u They scattered on him store of wreaths and crowns, for he had before received many wings of victory.

s 196—200. This took place after Danaus had expiated his daughters of the murder of their former husbands: Pausanias relates the same story (iii. 13): *Δαναῶ τοῦτο ἐπὶ ταῖς θυγατρᾶσιν εὐρέθη ὥς γυναῖκα οὐδεὶς ἤθειεν ἐξ αὐτῶν διὰ τὸ μῖσος ἀγαγίσθαι, διέπεμπε δὴ ὁ Δαναὸς ἔδνων ἀνεν δώσειν ἀφικομένοις δὲ ἀνδράσιν οὐ πολλοῖς ἀγῶνα δρόμον κατίσθησε.*

Danaus had certainly fifty daughters: but one of them, Hypermetra, was married to Lynceus,

whom she had refused to murder, although her other sisters had obeyed the cruel order of their father, and assassinated the sons of Aegyptus. Another of the family, Amynone, had been carried off by Neptune. Hey. Pind. Carmm. ii. 636. S.

t 214. This Alexidamus was an ancestor of Telesicrates, in praise of whom the Ode was composed.

u 217. The Nomades, or Numidians, a people of Libya.

THE TENTH
PYTHIAN ODE,
INSCRIBED
TO HIPPOCLEAS,
A THESSALIAN,
*Conqueror in the Diaulic Race.**

ARGUMENT.

Pindar first praises the conqueror himself and his father, as famous combatants in the games, 1—41. He represents their good fortune as extraordinarily great. Yet complete bliss cannot befall men: this he expresses by saying that no one can reach to the Hyperboreans. For this nation was the poetic *ideal* of a race completely happy. The poet is thus naturally drawn into a description of the joys and sweets of the Hyperborean life, 41—78. He recalls himself from the digression, 78—84. And finally sings the victor and his friend Thorax, by whose desire this Ode was composed.

[Date of the victory, Pyth. 22. or Olymp. 70, 3. A.C. 496.]

* See p. 106, note h 50.

PYTHIANS.

ODE X.

TO HIPPOCLEAS, A THESSALIAN,

Conqueror in the Diaulic Race.

STR. 1. **H**AIL, happy Lacedaemon! Blessed Thessalia, hail! in both does the race of Hercules sway, from one sire, Aristomachus—. ^a What?—Do I vaunt unseasonably? No, Pytho, with Pelinnaeum and the sons of Aleuas, summon me, seeking on Hippocleas to attract the noble strains of jubilant minstrels. ^b

ANT. 1. 11. For he tastes of the combats: and in the

a 4. Aristomachus, one of the Heraclidae, was a great grandson of Hercules. His posterity ruled partly in Lacedaemon, and partly in Thessaly. Hercules had Hylus, whose son was Cleodeus, the father of Aristomachus: when the Heraclidae conquered the Peloponnesus, Aristodemus, a son of Aristomachus, obtained Laconia: another ἀπώγονος of this same Aristomachus ruled in Thessaly,

whose posterity, the Alenadae, are celebrated by historians. Herod. Polymn. Schmid. Pind. Pythionn. 360.

b 5—10. The meaning is: It is not without reason I begin thus; for even the Aleuadae, princes of Thessaly, descended from Hercules, demand of me this hymn of praise.—Pellinaeum, a city of Thessaly, native place of Hippocleas.

council of the Amphictyons the dale of Parnassus has proclaimed him chief among the youths, runners of the double race.

Apollo hail,—for when a deity presides, the beginning and the end of mortals' *toil* is sent sweet—through thy means, in truth, has the hero achieved this *conquest*: and innate worth guides him in the steps of his father, who twice was Olympic victor, *clad* in Mars' war-EP. 1. 21. like mail; Phricias too did the list beneath Cirrha's rock of the deep plain make to prevail in the foot race—. May fate prosper them, so that e'en in distant days ennobling wealth may bloom unto them; and having won no small por-STR. 2. 29. tion of the Grecian glories, may they never through the gods fall into envious calamity. May god be *to them* not unpropitious in heart.

Happy and hymned by bards is that hero, whoso he be, that by hands, or the fleetness of feet, has prevailed and won with courage and strength the mightiest of prizes, and, still living, has seen ANT. 2. 39. his youthful son, favoured by fortune, gain the Pythian wreaths.

By such, indeed, heaven's brazen vault is yet unattained:° but in the joys that we mortal race

c 42. i. e. Man can never attain to the bliss of gods.

can approach, in all he reaches to the ocean's bound ; yet^d neither on ship-board, nor on foot speeding, canst thou find the wondrous path to the band of Hyperboreans :——

EP. 2. 49. With whom Perseus, the chief, erst feasted, entering their mansions, where he found them sacrificing to god noble hecatombs of asses : in their feasts ever, and their strains of harmony, does Apollo greatly rejoice ; he smiles too, seeing the
STR. 3. 57. pride of the exulting beasts.

Nor does the Muse absent herself from their estate in life : but in all parts the choirs of virgins echo the notes of the lyre and the sound of flutes : while with golden laurel binding their locks they merrily feast. Disease nor destructive old-age reach not that holy race : but void of toil and
ANT. 3. 67. battle they live, eschewing vengeful Nemesis——.

With daring heart then breathing Danae's son of yore came,—and Pallas guided him,—to the nation of blessed heroes : there he slew the Gorgon, and came, bringing to the islanders the head dappled with dragons' manes, stony death——.^e When the gods work miracles, naught e'er seems
EP. 3. 77. to me to be incredible——. *My soul ! rest*

^d 46. See the Argument, 41—78.

^e 74—75. Perseus changed into stone, by means of Medusa's head,

the inhabitants of Seriphus, or rather king Polydectes, the oppressor of his mother Danae.

thine oar, and swiftly in the earth fix the anchor,
 hove from the prow, defence against the shoaly
 rock. For, like the bee, my song of praise^f speeds
 from one theme to the other——.

While the Ephyræians' voice round Peneus STR. 4. 85.
 pours forth my dulcet strains, I hope, e'en still more,
 by songs, in honour of his wreaths, to render this
 Hippocleas revered among his peers and elders,
 and the darling among youthful maidens: for in
 various men the love of various things allures the
 soul. But let each, when he gains that for which ANT. 4. 95.
 he strives, eagerly enjoy his present bliss; for the
 things that shall come to pass at the year's end
 are inscrutable to foreknow.

I confide in the benevolent friendship of Tho-
 rax, who,^g asking from me an hymn, hath yoked
 this the four-horse car of the Pierian maids, loving
 me his friend, urging me with good will speed-

^f 82—84. If you read *ἄωρος ὑμ-
 νων*, you must take those two
 words as equivalent to *ὑμνος*:
 otherwise the sentence will pre-
 sent a confusion of ideas, of which
 an instance could hardly be found,
 except in the orations of Mr. Ir-
 ving, the celebrated Caledonian
 preacher.

Gedike reads *ἄωρον*, and l. 84.
λόγος and translates: mein Ge-
 sang flattert, wie die Biene bald
 auf diese bald auf jene Blume des

*Lobes: my song flutters, like the
 bee, now on this, now on that flower
 of praise.* Gedike Pindars Pyth.
 Sieghymnen, 234.

^g 100. This Thorax was, it may
 be supposed, one of the Aleuadae
 that ruled in Thessaly; and pro-
 bably in the afore-named city of
 Ephyra. He yoked this the Muses'
 car; i. e. He excited to compose
 this hymn of victory. Pindars
 Pyth. Sieghymnen, 232.

Ep. 4.105. ing. To him who tries, gold shines beneath the touch-stone ; so the upright mind.

The *victor's* noble brothers will we likewise praise ; since prospering *the state* they exalt the Thessalian's code ; for *there* the hallowed sway of the country's towns is committed to men of good.

THE ELEVENTH

PYTHIAN ODE,

INSCRIBED

TO THRASIDAEUS THE THEBAN,

Conqueror among the Boys in the Foot Race of the Stadium.

ARGUMENT.

As the conqueror was a Theban, the poet naturally commences with an invocation of his native deities, Semele, Ino, Alcmena, 1—23. After describing the spot where the victory was won as the field of Pylos, he digresses to the fable of Orestes, 23—57. He then returns to his subject, and commemorates the victories of the present conqueror and his father, 57—75. He compares their fortune with that of sovereigns, and praises the love of liberty.

[Date of the victory, Pyth. 28. or Olymp. 76, 3. A.C. 474.]

PYTHIANS.

ODE XI.

TO THRASYDAEUS THE THEBAN,

Conqueror among the Boys in the Foot Race of the Stadium.

STR. 1.

DAUGHTERS of Cadmus! thou Semele, companion of the Olympian gods, and thou, O Ino Leucothoe, who dwell'st among Nereus' ocean maids,^a do you with Hercules' mother, bearer of a noble progeny,^b speed to Melia,^c to the shrine, treasure of golden tripods, which, above all others,

ANT. 1. 10. Loxias^d has honoured and named Ismenian,^e true seat of prophecy.

a 1—4. See Ol. ii. 40—56. p. 13. of this translation.

b 5. Alcmena, the mother of Hercules, she, as well as Semele and Ino, was one of the national deities of Thebes. Ἀλκμήνη εἰς Θήβας καταντήσασα, καὶ μετὰ ταῦτα ἄφαντος γενομένη, τιμῶν ἰσοδίων ἔνυχε παρὰ τοῖς Θεβαίοις. Diod. iv. 58.

c 6. This Melia was a nymph, by whom Apollo had Ismenus: she was, like the three former, some national deity of the The-

bans, worshipped, it appears, in the temple of Apollo, mentioned a little lower down.

d 9. Λοξίας, ὁ Ἀπόλλων, ὁ λοξὴν ἴαν ἀποτίμπων. ἡ δὲ λοξὴν πορείαν ποιούμενος. ὁ αὐτὸς γὰρ ἔστι τῷ ἡλίῳ. Suidas.

e 10. This temple was near the gates of Thebes: Pausanias mentions its oracle and tripods, ix. 10. Ἔστι δὲ λόφος ἐν δεξιᾷ τῶν πυλῶν (τῶν Θεβῶν) ἱερὸς Ἀπόλλωνος· καλεῖται δὲ ὁ τε λόφος καὶ ὁ θεὸς Ἴσμηνιος, παραφρῆσιν τοῦ ποτα-

Daughters of Harmony !' thence now also does ANT. 1. 10. he bid *you*—the native assembled band of demi-goddesses—to come; that at the fall of day you may sing hallowed Themis and Pytho and the up-rightly judging navel of the earth, so to honour EP. 1. 19. Thebes of the seven gates, and Cirrha's list : wherein Thrasydaeus hath recalled to memory his father's house, he the third that hath cast around it the wreath of victory, triumphing in the rich fields of Pylades,^g the guest of Laconian Orestes : —————

μοῦ ταύτη τοῦ Ἰσμηνίου. Τὸ δὲ γε καὶ ἐς ἐμὲ ἐστὶ γινόμενον οἶδα ἐν Θηβαίᾳ τῷ Ἀπόλλωνι τῷ Ἰσμηνίῳ· παῖδα οἴκου τε δοκίμου καὶ αὐτὸν εἰ μὲν εἶδους, εὖ δ' ἔχοντα καὶ ῥώμης, ἱερά ἐνιαύσιον ποιοῦσιν ἐπικλησίᾳ δὲ ἴσθιν οἱ Δαφνοφόρος στεφάνους γὰρ φύλλων δάφνης φοροῦσιν οἱ παῖδες. Εἰ μὲν οὖν πᾶσιν ὁμοίως καδίστηκεν ἀναδεῖναι δαφνοφορήσαντας χυλεῖν τῷ θεῷ τρίποδα, οὐκ ἔχω δηλῶσαι· δοκῶ δὲ οὐ πᾶσιν εἶναι νόμον· οὐ γὰρ δὴ πολλοὺς ἑώρων αὐτόθι ἀνακειμένους· οἱ δὲ οὖν εὐδαιμονίστεροι τῶν παίδων ἀνατίθασιν· ἐπιφανής δὲ μάλιστα ἐπὶ τῇ ἀρχαίᾳ καὶ τοῦ ἀναδέοντος τῷ δόξῃ τρίπους ἴσθιν Ἀμφιτρυῶνος ἀνάθημα ἐπὶ Ἡρακλεῖ δαφνηφορήσαντι.—Ἀπόλλωνι δὲ παῖδας ἐκ Μελίας γενέσθαι λέγουσι Τήνερον καὶ Ἰσμήνιον. Τηνέρω μὲν Ἀπόλλων μαντικὴν δίδωσι· τοῦ δὲ Ἰσμηνίου τὸ ὄνομα ἔσχεν ὁ ποταμός. See also Herod. v. 59.

f 12. i. e. Semele and Ino, who were daughters to Harmony, by Cadmus. See Pyth. iii. 155—177 :

and of this translation, p. 157, 158.

g 23. Delphi was in Phocia, where ruled theretofore Pylades, whose tender friendship with Orestes is well known. The mention of Pylades' name leads the poet to the history of Orestes : the Scholiast observes, that Pindar now makes a very forced digression, σφόδρα ἀκαίρῳ παραβάσει ἐχρήσατο. Hey. Pind. Carmm. ii. 648. S.

The history of Agamemnon's family in the following digression is too well known to justify the translator in offering any explanatory notes. Iphigenia was sacrificed in Aulis on the Euripus : Agamemnon was murdered by Clytemnestra on his return from the Trojan war, together with Cassandra, whom he had brought from Ilium. Orestes was rescued from the same dreadful fate by his nurse Arsinoe, and educated by Strophius, the father of Pylades : he afterwards avenged his father by putting to death Clytemnestra and her paramour Aegisthus.

- STRA. 2. 25. *Orestes*, whom, of a truth, after his father had been slain, his nurse *Arsinoë* rescued from baleful danger beneath the potent hands of *Clytemnestra*; what time to *Acheron's* shady brink the merciless dame with the glistening steel sent companion of *Agamemnon's* spirit, *Cassandra*, daughter to *Priam*, *Dardanus's* offspring.——Whether that *Iphigenia*, on the *Euripus* sacrificed far from her native land, spurred her to conceive heavy-armed anger? Or whether that nightly dalliance urged her, shackled by the desire of an alien bed?—A
- ANT. 2. 24.
- EP. 2. 43. sin this most hateful in new brides, and to conceal from foreign tongues impossible: for citizens are ever fond of censure: and for high rank is subject to no small envy, since the impotent murmur in secret.^h——

Thus *Atreus's* heroic son himself died, and

^h 45—46. Heyne takes *βρίμυ* to signify *fremit, loquitur*, i. e. *maledicit*: the sense of the poet will be, therefore, “The vulgar (*χαμηλὰ πρὶν* for *ζῶν χαμηλῶς*, *vivens humili loco*) in secret scandalize the great.” Hermann gives to *βρίμυ* the signification *ferocem esse*: and supposes the poet's intention to be to contrast the infamy of a crime committed in high society with the obscurity that envelops the evil deeds of the vulgar: *Itaque hæc mens est poetæ, ex plebe homines si feroces sint et improbi, scelera eorum facilius latere atque ignorari quam nobilium.* Hey.

Pind. Carmin. iii. 838. Herm. Nott.

Gedike's explanation is very different from either of the preceding: he understands *φθόρος*, from l. 45, before *πρὶν*, and translates: *Gern schmähet den Fürsten der Bürger. Es kämpft das Glück gegen mächtigen Neid. Tief unten sanset im Dunkeln sein Wehen.*—*Willingly does the citizen revile the prince. Happiness has to wrestle against mighty envy: deep in the dark blusters its breath.* In which envy is regarded as a wind that blows in the dark. Gedike Pind. Py. Sieghymnen, 238, 241. Pind. Carmin. Sell. 242.

wrought destruction to the prophetic damsel, Str. 3.49.
when at length he returned to renowned Amyclae,
after overturning the wealth of the Trojan houses,
fired for Helen's sake.

But *Orestes* came, a boy,¹ to Strophius, the
aged host, who dwelt at the foot of Parnassus :
and with time slew by force^k his mother, and
placed Aegisthus among the dead.¹————

In truth,^m my friends, I have strayed to a cross- Ant 3.58.
path, though first I took the straight road ; else
some gale has driven me, like the sea-boat, from
my course.—My Muse,ⁿ thine would it be to

i 53. *νῆε κεφαλῇ*, a periphrase
for the age of boyhood.

k 55. *σὲν Ἀρεῖ*, *casde*, *σὲν pro*
δια propr. *Mars*, pro pugna, inde
pro vi. Hey. Pind. Carmm. i. 403.
In Gedike's translation it is ren-
dered, *supported by Mars*: in his
edition of select Odes he proposes
to render it *ferro*. *Ἄρης κυρίως δ*
σίδηρος. Suidas. Pind. Carmm.
Sell. 242.

l 57. *φωναί, οἱ τόποι εἰς οὓς φo-*
νέονται. Hey. Pind. Carmm. ii.
650.

m 58. The poet now recalls him-
self from his digression, in order
to return to Thrasymachus and his
family, l. 67.

n 63—66. Construction: *τὸ δὲ*
τιδὲν (quod ad te attinet,) *ἐχρῆν ἂν*
παράσσειν ἑλλα ἄλλοι, *consenta-*
neum esset to alia ex aliis moliri,
εἰ συνίδου παρέχειν φωνὰν ὑπάργυ-

ρον μισθῷ, if, my Muse, thou hadst
engaged to sing for reward, and
consequently in honour of some
man who could furnish no matter
for praise, rather than to a Pythian
victor, in whom thou mayest find
abundance to laud, then indeed
thou mightest launch into digres-
sions ; but now thou must keep to
the point in view, and sound the
prowess of Thrasymachus and his
family. See Hey. Pind. Carmm. i.
404. Koppe reads, l. 67, *μὴ παρτί*.
Hey. Pind. Carmm. ii. 91.

The above explanation appears,
to me at least, perfectly satisfac-
tory ; particularly when we consid-
er the second Isthmian Ode
clearly proves that Pindar regard-
ed it as no disgrace to receive man-
ney for the tributes of his Muse,
and was too honest to conceal his
opinion on the subject. Some per-

attempt various themes, if for reward thou hadst agreed to lend thy hired voice : but now either to
 EP. 3. 67. the father of the Pythian victor or to Thrasydacus
must thou direct thy strains ; whose joy and
 whose glory shine brilliant. Before this the noble
 victors with their steeds won on the cars in
 Olympia the rapid fulgence of renowned lists :
 and at Pytho descending naked in the stadium,
 STR. 4. 73. they, by their fleetness, scattered shame into the
 whole Grecian throng.——

I will desire^o god-imparted honours, seeking
 such only as are suiting to my years : for since in
 the commonweal I find the middle state bloom
 with bliss the most lasting, I despise the lot of
 sovereigns ; and aspire to humble worth ; for the
 ANT. 4. 62. envious are punished by their evil doings.——

Whoso has attained the summit of happiness, and
 living peaceably avoids dire pride, he reaches the
 fairest limit of black death, leaving to his gentle
 race the glory of a good name, noblest of posses-
 sions.——

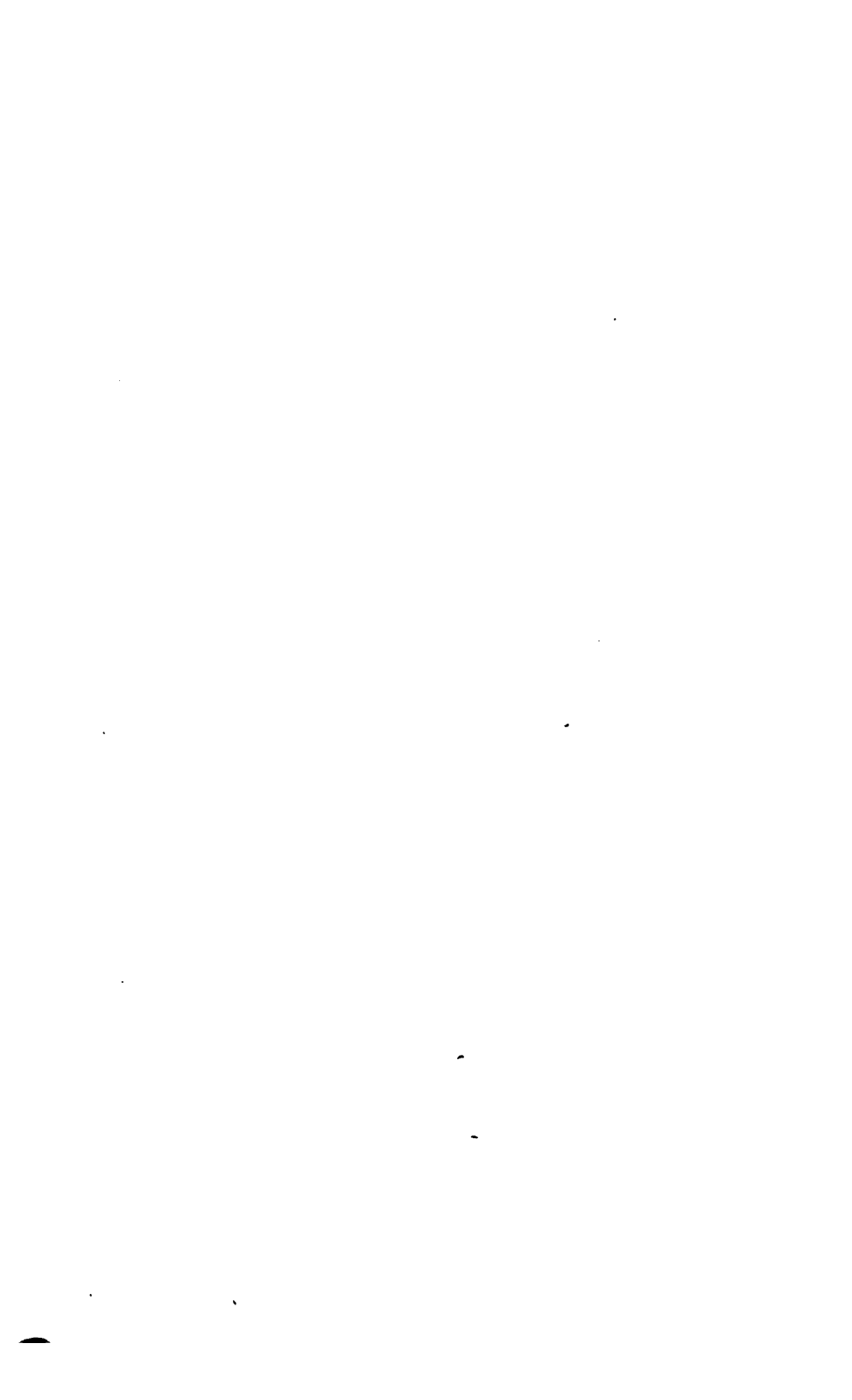
sons, however, fancy that no greater disgrace can attach to a poet than that of taking a reward for his compositions : wishing, therefore, to relieve Pindar from such a stigma, they declare the above passage to have been interpolated. See Pauw Nott. in Pind. 240.

o 76. The poet transfers to himself a moral precept, which, in other places, he propounds univer-

sally. Gedike observes, that this passage has allusion to the commotions among the Thebans, which existed about this time, as is seen from Diod. xi. 4. *δειφόνοντο οἱ τὰς Οηβάς κατοικοῦντες πρὸς ἀλλήλους περὶ τῆς πρὸς τοὺς Πέρσας συμμαχίας.* The irruption of the Persians took place in Olymp. 75, 1. The date of this victory was Olymp. 76.

Such glory exalts Iolaus, hymned son of Iphicles, and the might of Castor, thee too, Pollux, king, ye sons of gods, dwelling one day in the seats of Therapne, the next in Olympus.^p

p 95—96. Compare Nem. x. 103, sqq.



THE TWELFTH
PYTHIAN ODE,

INSCRIBED
TO MIDAS OF AGRAGAS,

The Flute Player.

ARGUMENT.

Having invoked Agragas as a goddess, that she may be propitious to Midas returning victor from a musical contest, 1—11, he digresses to the invention of the flute, and adds to the narrative a few remarks on success after the toils endured in the acquirement and exercise of the art.

[Date of the victory, according to the Scholiast, Pyth. 24 and 25; or Olymp. 72, 3. A.C. 490; and Olymp. 73, 3. A.C. 486.]

PYTHIANS.

ODE XII.

TO MIDAS OF AGRAGAS,

The Flute Player.

STR. 1. **T**HEE I invoke, lover of glory, most beauteous of mortal cities, seat of Proserpine, who on the shores of Agragas, where graze the sheep, dost dwell upon the fair-built hill! Queen, do thou, gracious with the benevolence of immortals and of men, receive this the crown from Pytho, yielded to Midas; greet him also, for he hath in art vanquished Hellas.

ANT. 1. 15. The art, which, of yore, Pallas Athena discovered, connecting the sorrowful lamentations of the daring Gorgons: which, by the virgins' and serpents' inaccessible heads, she heard poured forth amid dire wo—what time Perseus^a slew the third of the sisters, and bringing death to the

a 19. Perseus, the son of Danae, turned Polydectes and all his court into stones, at the sight of the Gorgon's snaky head. Heyne understands the *Ipavov* of l. 25, to allude to the *symbola* or gift Polydectes had ordered Perseus to bring to him, namely, the Gorgon's head.

sea-girt Seriphus, and to its people, blinded, of a truth, the godly race of Phorcus,^b and having carried off the beauteous Medusa's head, made Polydectes to mourn the gift and his mother's long shackles, and the forced bed—he, the son of Danae, whom, men relate, was bred from self-STR. 2. 29. rained gold.

But, when from these toils she^c had delivered the beloved hero, the virgin goddess framed the full-sounded harmony of reeds, to the end that she might imitate with instruments the deep groans proceeding from Euryale's^d fell cheeks.

The goddess invented——But, when discovered, she gave it to mortal men to possess, and named the glorious harmony of many heads, wooer of contests that stir the people, coming^e from the ANT. 2. 43.

b 24. Phorcus was the father of the Gorgons. These ladies, according to most authors, had only one eye among them; this eye Perseus took from them while they were exchanging it, and thus blinded the whole bevy. Aeschylus informs us they had only one tooth; their sex renders it probable they were not quite so ill-favoured in the other main organ of speech.

c 33. Minerva, the protectress of Perseus.

d 35. Stheno, Euryale, Medusa, were the names of the Gorgon sisters: it was from Euryale's lamentations at the death of her sister

Medusa, that Paleas took the idea of the flute.

e 43—48. The reader must recollect to his memory, that the flutes of the ancients were a sort of hautboys, the mouth-piece being of metal. They were of two sorts: in some the mouth-piece was visible, in the others concealed. Gedike Pindars Pyth. Sieghymnen, 247. The reeds from which this instrument, used much in dancing, and on various other occasions, were made, grew on the banks of the Cephissus, which, as we have before seen, watered Orchomenus, the city of the Charites.

slender brass and from the reeds alike, which hard by the gay city of the Graces grow in Cephisis' grove, faithful witnesses of the choral dancers.

Whatso of bliss is among men, ne'er does it appear unmingled with woes: but god will perfect it, sooner or later.^f Of a surety that which fate decrees is not to be avoided: but that time shall come, which unexpectedly striking some, shall yield, contrary to foresight, this, but not that.^g

f 52. *νυν* for *νιν*, according to Heyne's conjecture, [Hey. Pind. Carmm. i. 413. V. L.] where he explains *νυν ἦτοι σήμερον aut nunc aut hodie*, h. *brevi, inopinato*; and in his notes, h. *moz, serius, citius*. Gedike, who is perhaps sometimes rather too bold in his emendations, reads, on conjecture from the Scholiast, *νυν ἦτοι αὔριον*, *now or to-morrow*, the sense of which, none can deny, is good: Gedike Pindars Pyth. Sieghymnen, 248. As this is the last time I shall have to quote the above celebrated prose translation, I cannot dismiss this note without offering my tribute of admiration to the learned author: I have read through, once and again, his version of the Olympians and Pythians; in which he appears to deserve the very honourable and often repeated mention made of him in the immortal pages of Heyne's edition: his construction is generally close, though not

unintelligibly literal; frequently new, but strikingly accurate; and sometimes pregnant with a good portion of lyric enthusiasm. We must, however, in our judgment of translations by the Germans, bear in mind, that theirs is of all the modern tongues, the most similar to the Greek in idiom and in the power of compounding words.

g 53—58. Punctuation: *τό γε μῶρσιμον οὐ παρφυκτόν· ἀλλ' ἔσται χρόνος οὗτος δ' (i. e. χρόνος) καί, τιν' ἀελπίς (i. e. σὺν ἀελπίδι pro ἀίλπως) βαλὼν, ἔμπαλιν, &c.* Hey. Pind. Carmm. i. 414.

The Scholiast tells a tale about a misfortune that happened to Midus in the contest: who broke, at the commencement, the mouth-piece of his flute; but continued playing with the reed, and won the victory. And he supposes Pindar to allude in these last sentences to that circumstance. Hey. Pind. Carmm. ii. 653, 657. S.

THE
NEMEANS.



THE FIRST
NEMEAN ODE,

INSCRIBED

TO CHROMIUS OF AETNA,

Conqueror in the Chariot Race.

ARGUMENT.

The poet praises the conqueror for his country, hospitality, and other gifts of mind and body, 1—49. Then he passes to a long digression in praise of Hercules, which is probably inserted because that hero founded the games where this victory was won, 49—59. And as this was the first victory of Chromius, Pindar introduces the prowess shewn by Hercules when in the cradle, 60—77. And ends with Tiresias' prophecy of the infant's future exploits.

[Date of the victory, perhaps Nem. 48. Olymp. 76, 4. A.C. 473.]

NEMEANS.

ODE I.

TO CHROMIUS OF AETNA,

Conqueror in the Chariot Race.

STR. 1.

HALLOWED rest^a of the Alpheus; scion of renowned Syracuse, Ortygia,^b couch of Dian, sister

a 1. Ortygia is so called, because the Alpheus was supposed, after continuing his course under the sea, to rise again in Ortygia, and join the stream of Arethusa. Paus. v. 7. and Strab. vi. p. 270. The latter quotes the opening lines of this Ode.

b 2. The Scholiast observes that Ortygia is invoked, as some say, ὅτι τὰ ἱερὰ πόρτα τοῦ Ἱέρωνος καὶ τοῦ Χρομίου ὁμοῦς ἐν τῇ Ὀρτυγίᾳ ἦν because the stables of both Hiero and Chromius were in Ortygia. Hey. Pind. Carmm. ii. 633. 8. A more likely reason is deduced from Hiero's having a palace (Cic. in Verr.) in this small island, which was united to Syracuse by a bridge, and it is probable that the victorial procession proceeded from thence to Aetna,

Chromius' native city; as it is supposed by West, that Ortygia was the place where the chariots and horses of Chromius, as well as those people that brought this Ode of Pindar first landed. Pindar, therefore, by addressing himself to Ortygia, may be considered as saluting by his representative the Ode or the chorus, the island of Sicily, immediately upon his arrival, and beginning his song of triumph at the very place where, in all probability, Chromius began his triumphal procession. He seems to have set out with Chromius from Ortygia (σείθεν ἀδελφεῖς ἕμους ἀμάραι) and to have attended him quite to Aetna (Ζηνὸς Αἰτναίου χάριν) which being some miles distant from Ortygia, where they first landed, furnished him

of Delos! from thee does the sweet-sounding hymn proceed, to work the mighty praise of steeds fleet as the whirlwind, glory of Aetnean Jove. And Chromius' car and Nemea urge to unite the laudatory strain to crowned deeds; and the foundation ANT. I. 11. of song is laid,^d through the gods, with the heavenly virtues of yon hero——.

In success lies the extreme of all glory; and the Muse loves to commemorate mighty triumphs. Awake now, my soul, splendour on the isle which Jove, sovereign of Olympus, gave to Proserpine; and, shaking his hair, commanded^e her by his nod to rule over wealthy Sicilia, chief, through her EP. I. 21. fair-fruited soil, among the rich summits of cities: to her the son of Saturn yielded also the equestrian race, woopers of brass-mailed war, oft too mingled with the golden leaves of the Olympian olive.

with an opportunity of surveying, and thereby with an occasion of celebrating the fertility, riches, populousness, &c. of Sicily, whose praises he accordingly dwells upon in the Antistrophe and Epode. West's Trans. of Pind. 363, 364. Oxford, 1810.

c 4. Both islands were sacred to Diana; and Delos bore formerly the name of Ortygia. Gedlike Pind. Carmm. Sell. 249.

d 11—12. I read βέβληντα, 'εθεῶν, from a correction made by Heyne, and published by Schäfer. Construction: ἀρχὴ δὲ ἰγερμίου

μύλου,) i. e. the matter, the theme of the hymn βέβληνται, are cast, are laid, ἐκ θεῶν, through the gods, σὺν ἀρεταῖς (for διὰ ἀρετῶν) δαιμονίας, by the godly valour εἰνὸν ἀνδρός, of Chromius. Hey. Pind. Carmm. i. 419. Nott.

e 19—22. Construction: παρίνευσαν (αὐτὴν τὴν Περσεφόνην) ὀρώσαν. Σικελίαν πύρραν, ἀριστέουσαν (ἢ καὶ ὀρώσαν) χροῦδος εὐκάρπου κορυφαῖς ἀφνειαῖς πολλῶν, i. e. πλέσει πλουσία ἀριστέουσαν.—
L. 19. παρίνευσιν τί οἱ χαίται, καυαί; que ei caesurie. Compare Hom. Il. κ'. 528.

Many things have I^c touched in season, heaving
 STR. 2. 20. with unerring hand : but now, hymning beau-
 teous deeds, I stand at the hall gate of a hero,
 friend to strangers, where for me^d is spread the
 banquet meet ; nor is his mansion often void of
 guests : he hath obtained^e honest friends to
 oppose against slanderers, as water against the
 smoking fire——.

Various are the pursuits of various men : but
 it behoves all to labour according to their inborn
 ANT. 2. 30. nature,^f following the straight path. For in toil

f 27—28. Construction : πολλῶν
 ἑπίβαν, multa attigi (κατὰ) καὶρόν,
 i. e. καίρως, opportune scite, ὅ
 (σὺν) ψεύδει βαλόν. According to
 which the poet's meaning is, that
 "As the opportunity offered, he
 "has touched many subjects of Si-
 "cilia's praise, nor did he heave
 "the darts of poesy with erring
 "hand ; but now it behoves him
 "to address his strains to Chro-
 "mus," &c.

Schmidius, who edits no comma
 after καὶρόν, renders it, *Tempus non
 feriens mendacis*, which Portus pa-
 raphrases *Tempore in mendacis nar-
 rando non consumpto*. Schmidii,
 Pind. Nemeana, 22.

g 31. i. e. for his representative
 the Ode or chorus, according to
 West's idea, developed in the se-
 cond note to this Ode.—ἀρμόδιον,
 loco et personae conveniens.

h 34—35. I have followed Her-
 mann, who reads διλογχε δὲ μαρφε-
 μίνοις ἐλοῦς, ἔδαρ κατηγῆ φέρειν

δούριον. Nactus est, inquit, Chro-
 mus hospitii liberalitate viros pro-
 bos, quibus adversus invidos, ut
 aqua adversus ignem, uti possit.
 Hey. Pind. Carmin. iii. 364. Herm.
 Nott.

If you preserve the reading ἐ-
 λῶς, the best interpretation that
 can be chosen is that given in the
 V. L. of Heyne's edition : (δ) ἐλῶς
 διλογχε φέρειν μαρφεμίνοις (ἐλῶς)
 ἔδαρ δούριον κατηγῆ, vir probus hinc
 fortuna utitur, ut obstinatoribus
 quasi aquam ferat contra flammam :
 i. e. the good man extinguishes
 their calumnies by the numerous
 proofs he gives of his probity.

i 36—40. The sense is : Various
 persons (in order to expel calumny)
 make use of various arts. But it
 becomes all to follow (as Chremis
 does) a straight path, and not with
 cunning, but with the abilities that
 nature has given them to contend
 with their foes. For innate valour
 (as in this victory of Chremis)

valour avails; in council wit, whereby they, whose genius so inclines, foresee what is to be——. Son of Agesidamus, in thy life is seen the practice of these and of those——. I love^t not to hide great wealth in my house: but sharing with my friends in what I have, achieve with success noble deeds, and enjoy good fame: for such is¹ the common wish of enterprising men——.

EP. 2. 49.

avails (*πρόσεναι*, for *συμμετέχειν*, *συμμεγεί*) in every deed, more particularly in contests; but in councils the talents of the mind: (*ὅστις τοῦτους*) οἷς συγγενὲς ἔσται (i. e. οἷς συγγενὲς ὅστις τοῦτο) προῖ-
δῶν (τά) ἀσφάλειαν.

The aim of the poet is to praise Chromius for his robustness of body and prudence of mind.

k 44—47. The poet now applies to himself what he wishes to produce as praise of Chromius: Construction: οὐκ ἔραμαι ἔχειν καταπράγας ἐν μεγάρῳ πολλὴν πλοῦτον ἀλλ' (ἔραμαι, ἔξ) ἰσχυρὸν (ἀγαθὸν) φίλος ἰσχυρῶν (see Ode v. note (g) of this translation) εὖ τε παθεῖν (to achieve noble deeds with success as in Pyth. i. 191.) καὶ (εὖ) ἀσφαλεῖν. The sense of the poet, therefore, is "Chromius desires not to heap up wealth, for the sake of wealth alone; but with his possessions benefitting and serving his friends, seeks to achieve noble deeds, and thereby to acquire good fame."

This is one of those noble passages so frequent in Pindar, wherein he teaches the true use of wealth; one of which alone would

suffice to relieve the poet from the stigma of avarice affixed to him by the grammaticasters, because, forsooth, he is supposed to have received pecuniary reward for his poems: but as the bard himself says *Μαθόντες δὲ* (which, perhaps, may not unaptly be rendered *Pe-
dants*), λάβροι παγγλωσίῃ, εὐρακίς δέ, ἀπαντα γαρνίμεν, διὰς πρὸς ἔργα δέον. Ol. ii. 156—159.

l 48. *ἔκισθαι* for *εἶναι*, as in Ol. i. 161. see p. 8. of this translation, note (n). The passage to Hercules is "paullo abruptior," to use Heyne's expression, although *προφρόνως*, l. 59, seems to shew the poet knew perfectly what he was about. Hey. Pind. Carmin. i. 424.

Another explanation is given of this line by Gadike: "For the hopes of labouring men (i. e. of those in low rank, who have not, like thee, O Chromius, the advantage of wealth and leisure) are vulgar (i. e. low, that is to say, they are content with obtaining merely the necessities of existence)"—and continuing, ll. 49—52. — "to those who, like Chromius, aim at the utmost

When^m I sing of the mighty prime of worth,
fain do I dwell on Hercules, urging the ancient
tales of men :

How, after that, escaping with his brother in
twin birth from his mother's womb, he came to
wondrous day, not unknown to Junoⁿ of the golden
Sta. S. 57. throne, and how he lay within the saffron cradle:
But the queen of the gods, wroth in soul, straight
despatched the dragons: they, the gates being open-
ed, sped to the wide recess of the palace, seeking

"pitch of worth, to them: I pro-
"pose the example of Hercules." In
this manner the transition is
much less abrupt. Gedike Pind.
Carmin. Sell. 264. Mingarel's ex-
planation is nearly the same; see
the end of Heyne's note on this
passage.

m 49—58. Construction: *ἐν κο-
ρυφαῖς μεγάλαις ἀρετῶν προφρόνως
ἀντίχομαι Ἡρακλῆος, ἀρχαῖον ὀνύ-
ρων λόγον* the sense; "if great
"worth is to be my theme, as in the
"case of Chromius, I willingly re-
"cur to Hercules' history, and re-
"call the ancient tales of men con-
"cerning that hero."

The Scholiast brings forward on
this passage, the opinions of dif-
ferent grammarians on the reason,
which induced Pindar to introduce
this digression to Hercules; he
names Aristarchus, Chaëris, Chry-
sippus, and Didymus; and gives
justly, in the opinion of most edi-
tors, the preference to the latter;
who observes, that the sense of the

whole digression is, that "As the
"first victory of Hercules (the
"strangling of the serpents) gave
"hopes of his subsequent exploits;
"so this, the first victory of Chro-
"mius, gives hope that he will at-
"tain many other conquests, and
"this Pindar foretells, as Tiresias
"did of Alemena's son." The poet,
therefore, has, according to Didy-
mus, chosen to express in this man-
ner, the same idea he conveys by
that beautiful simile in Pyth. i.
64, sqq. *ναυσιφορήτορες δ' ἀνδράσι
πρώτα χάρις ἐς πλεόν, ἀρχομένους
πομπαῖον ἰδθάνειν οὐρον*. Hey. Pind.
Carmin. ii. 670. S.

n 57—58. See Ol. iii. 50—52,
and the note (i) p. 26, of this trans-
lation. See also Ovid, lib. ix. 264,
sqq. Met. In my translation of
the first line, I have adopted
Heyne's conjecture, *οὐκίς*, for *ὧς*
τ' οὐ. Herman conjectures *εὐρο*.
Hey. Pind. Carmin. i. 426. V. L.
and iii. 265. Herm. Nott.

to twine their rabid jaws around the babes ; but he raised his head erect, and first tempted combat, with his two inextricable hands griping by ANT. 3. 67. the necks the two serpents ; and from the cursed limbs of the strangled *reptiles* time blew life away.

But the intolerable shaft of *terror* struck the women, as many as attended Alcmena's bed : for e'en she herself, unattired, leaped from the couch on her feet, yet^o repelled the violence of the brutes.

But swiftly the assembled leaders of the Cad- EP. 3. 77. means ran thither with brazen arms. And lashed by sharp grief Amphitryon came brandishing in his hand a falchion reft of sheath :—for domestic *woe* presses all alike :^p whereas for others' sor-

o 75. Those who read *ὁμῶς*, take it in the sense of *cum ceteris* : "Alcmena, unattired, leaped from her bed, and with the others (i. e. those mentioned in ll. 78, 79,) ran to the assistance of her twin boys." Stephanus' reading is *ὁμῶς*, nevertheless ; this reading, admitted by Gedike, Hermann approves, and renders the passage : "Etenim ipsa Alcmena territa est : tamen illa opem pueris dedit." See Hey. Pind. Carmin. iii. 365. Hermann. Nott.

In the same place that I have just quoted, I find mention made of Matthiæ's correction, which I shall transcribe, as a proof of the extent to which an ancient author's

meaning is left to the mercy of his modern editors. καὶ γ' ἀπ' αὐτὰ πόσσιν ἀπειλος ὁρούσας ἀπὸ στρωμνῆς, ἰβῶσ' ἀμύνειν (for ἀμύνειν) ὑβριν κνωδάλων "and, of a truth, she (i. e. Alcmena) leaping unattired from bed, called her husband (i. e. Amphitryon) to repel the violence of the reptiles."

p 83. πάνθ' ὁμῶς i. e. not less the prince than the peasant. The reader will perhaps recall to his memory an interesting conversation between Dr. Johnson and Boswell, concerning the participation of strangers in the sorrows of others, where the Doctor warmly espouses an opinion similar to Pin-

Sta. 4. 85. now quickly is the heart relieved from grief——
and he stood still,² wrapt in wonder deep and
pleasing ; for he witnessed the uncommon valour
and might of his son ; and the immortals had
made the report of the messengers to be false.

Then he called forth his neighbour, the true
seer, Tiresias, arch prophet of Jove most lofty.
And he' told to him and to the whole host, with
Art. 4. 96. what fortune the infant would converse, slaying
how many beasts on the land, how many on the
main ; and whom among men walking in haughty
iniquity, he told to him he would give death most

dar's ; εὐθὺς δ' ἀπὸ μὲν καρδία κἀ-
δος ἀμφοτέρω. Boswell's Life
of Dr. S. Johnson.

q 85—86. Ἦρα (through won-
der) μυχθαίς (moved, affected) δυσ-
φάρ (on account of the danger)
τεταμένη τε (on account of the in-
fant's valour) θάρσει (on account
of both.) Schmid. Pind. Pythionn.
37.

r 92—99. Construction : (ὁ Τει-
ρεσίας) φράζει εἰ καὶ παντὶ στρατῷ,
θεοὺς μὲν ἐν χερσίν, θεοὺς δὲ πόντῳ
Θήρας διδροδικας κρανῶν ποταμῶν
ἐμυλῆσαι τέχαις, καὶ τίνα στείχοντα
σὲν πλαγίῳ κόρῳ (κρανῶν,) φᾶσιν
(i. e. ἔφη,) καὶ (i. e. Hercules) δώσειν
μέρον (αὐτῷ.) Such is Heyne's con-
struction of this obscure and com-
plicated sentence. Hermann reads
as follows, placing a colon after
διδροδικας καὶ τίνα σὲν πλαγίῳ—
ἀνδρῶν κόρῳ στείχοντα τὸν ἰχθύον-
ταρον—φᾶσιν ἐν δώσειν μέρον in

which is for οἱ, (concerning which
see Herm. Diss. de Dial. Pind. 14.)
According to this, the sense of the
whole passage will be : “ Tiresias
“ told to Amphitryon and his whole
“ train, with what fortune the in-
“ fant should hereafter converse,
“ slaying how many dire beasts on
“ land, and on the main : he told
“ also who of men, walking in
“ wicked pride, should give to him
“ (Hercules) death most cruel :”
alluding to Hercules' well-known
death by Nessus' devices, than
which a more horrid cannot prob-
ably find a place in human ima-
gination. This explanation cer-
tainly gives a very good reason for
the use of the word ἰχθύονταρον,
still it does not bear that mark of
striking propriety which should
command the approbation of all.
Hey. Pind. Carmin. iii. 365—367.
Herm. Nott.

hostile: and declared, that when on Phlegra's plain the gods would wage battle against the giants, by the blows of his shafts their brilliant locks would be mingled with the dust; that himself would truly to all eternity ever possess, in Er.4.165. peace, quiet, gaining in the blissful mansions the noble reward of his huge toils; *that* after receiving for consort blooming Hebe, and celebrating his nuptials, he should near Jove, Saturn's son, exalt his sacred home.



THE SECOND
NEMEAN ODE,

INSCRIBED

TO TIMODEMUS OF ATHENS,

Conqueror in the Pancratium.



ARGUMENT.

This had been the first Nemean victory of Timodemus, 1—8.

The poet forebodes many other conquests to be won by the same individual in the Isthmian and Pythian games, 9—18. In his augury he is supported by the numerous triumphs of the inhabitants of Salamis, and the Achænians, and the family of Timodemus.

NEMEANS.

ODE II.

TO TIMODEMUS OF ATHENS,

Conqueror in the Pancratiun.

ODE. 1. **FROM** Jove,* whence the Homerides, singers of the inwove verse, oft commence their proem ; *thence* too hath this hero, in the much-hymned

a 1—4. Construction : ἐκ Διός, ἔθεν περ καὶ Ὀμηρίδας, αἰοδοὶ πάντων ἐπῶν, (κατὰ) τὰ πολλὰ ἄρχονται τοῦ προοιμίου, (ἐνθεν) καί, &c. The Homeridae were a family of Chios, that boasted descent from Homer, and were remarkable for the eagerness with which they strove to spread the poems of their supposed ancestor. Pindar and Plato take the word in a more extended signification, as equivalent to the πάψυδοι : these latter were persons whose business it was to recite publicly the verses of Homer and other poets ; some derive their name from ῥάπτω, because they collected and sewed together, as it were, the different poems of Homer ; others derive it from ῥάβδος, a wand, an instrument which they held in their hands while re-

citing. See Heyne's note to Isth. iv. 66, in the V. L. The *Meister-sänger* of the Germans were also wont to carry a staff ; and I have myself seen at Florence various individuals reciting in the open air passages of Tasso and Ariosto, gesticulating at the same time with a similar wand. It appears likewise that it was generally the custom for the Rhapsodists to prelude by a proem to Jove.

Eustathius informs us that τὸ ῥάπτειν had two significations, to compose, to write a poem, or κατὰ εἰρημὸν τινα, ῥαψῆ ὁμοίως εἰς ἓν ἀγειν τὰ διεσπῶτα. i. e. to reduce into a certain series, as by a seam, different parts. See upon this subject a long and erudite note by Schmidius. Pind. Nemeon. 34—36.

grove of Jove Nemean, first received the earnest of triumph on the hallowed lists.

Since age straight on his father's steps guiding Ood. 2. 9.
the hero has ordained him an ornament to mighty Athens, meet also it is that Timonous' son should oft cull the beauteous flower of the Isthmian games, and in the Pythian list bear the victory : nor is it like, that Orion follows far after the mountain Pleiades.^b ——— Salamis,^a too, of a Ood. 3. 17.

^b 9.—18. It appears that Timonous, father to the present victor, had likewise himself been conqueror in some of the games: hence the poet's ideas are; "If the hero's life, continuing the same course of success, is to make him in his father's art an ornament to Athens, he must needs gain hereafter many Pythian and Isthmian victories; nay, he will even win the Olympic crown:" this last idea the poet expresses allegorically; the constellation of Orion is not far distant from the Pleiades; so after gaining the Isthmian and Pythian triumphs, it can but be expected he will obtain the glory of an Olympic victory.

'Opeuān is Doric for *'Opeuōn*, belonging to a mountain: various reasons have been alleged for Pindar's choice of this epithet for the Pleiades; that preferred by Heyne is, that they are so called Synecdochicā, because Maia, one of their number, brought forth Mercury on mount Cyllene, in Arcadia. Orates, a grammarian mentioned by the

Scholiast, read *Σεπειῶν*, *aestivorum*; an epithet apparently much more correct, as the rising of the constellation of the Pleiades determined the commencement of harvest in Greece, as their setting that of the ploughing season. So Hesiod *"Erg. c. 'Hμ. ii. 1—2.*

Πληιάδων Ἀτλαγενίων ἐπιτελλομένων
"Ἀρχιστ' ἀμμητοῦ, ἀρότω. δὲ δυσσομενάων.

See Hey. Pind. Carmin. i. 434. V. 4, and ii. 678. S.

c 19. The conqueror's family was, perhaps, originally, Athenian, but had settled in Salamis, where, it appears, Timodemus was born, although he proclaimed himself of Athens in the list. Various other reasons are stated by the Scholiast to account for this honourable mention of Salamis.

The Acharnae of l. 25, was a very large *δῆμος* or canton of Attica, from which it is probable the family of Timodemus proceeded.

truth, is powerful to produce the man of battle :
 in Troy, Hector learnt to know Ajax ; thee too,
 O Timodemus, does the toilsome valour of the
 pancratiun exalt.

- Ocd. 4. 26. In the tales of old the Acharnæ are famed for
 bravery: how often in the contests is Timodemus^a
 pre-eminent offspring proclaimed first. By the
 lofty-swaying Parnassus they have borne from the
 combats four victories: but by the men of Corinth
 in the secret recesses of good Pelops, they have
 Ocd. 5. 33. already been decked with eight wreaths; with
 seven, too, at Nemea; * and greater than *all*
 number are their triumphs at home in the list of
 Jove.——

Jove, whom do ye, O citizens, exalt, with the
 glorious return of Timodemus: and strike up
 with sweet-sounding strains.

d 27. There was apparently some one who bore the same name as himself, Timodemus. Hey. Pind. Carmin. i. 485. poanæus generally, or in the Olympic games; or rather, as we may conclude from the mention of the Corinthians, in the Isthmian games.

e 33, i. e. Either in the Pelop-

THE THIRD

NEMEAN ODE,

INSCRIBED

TO ARISTOCLEIDES OF AEGINA,

Victor in the Pancratiun.

ARGUMENT.

The poet invokes the Muse, that he may properly exalt the conqueror, 1—19. He commences by the praise of Aegina, whence springing the conqueror has reached to the highest glory, as though he had touched the pillars of Hercules, to whose praise the poet digresses, 19—45. He now recalls himself, 45—53. And praises Peleus, Telamon, Achilles, 53—111. He returns to the Nemean games, and to the conqueror, 111—122. He asserts that Aristocleides has gained the worth of the three stages of human life, 122—132. Pindar then recommends his hymn, but declares that it is but the due of so great a hero as the conqueror.

NEMEANS.

ODE III.

TO ARISTOCLEIDES OF AEGINA,

Victor in the Pancratium.

STR. 1. **O** HONOURED Muse, my mother ! I beseech thee, come to the Dorian isle, hospitable Aegina, in Nemea's feast :^a for by Asopus'^b wave the youthful artificers of sweet-sounding jubilees await, desirous of thy voice.

Various deeds thirst for various *rewards* ; but
that of conquest in the games loves, most of all,
song, companion most fitting to wreaths and to
ANT. 1. 14. worth ;—whereof do thou, *my Muse*, vouchsafe,

a 4. 'Ιερομηνία, a sacred month, or day of a sacred month ; generally a day of festival. So Demosth. p. 525, calls the Διονύσια. Schneider. Gr. Germ. Lex. i. 657.

b 6. Asopus. The conqueror is returning from Nemea to Aegina : those that accompany him, as they approach his country, Aegina, commence chanting the κῶμον the Muses are awaited to commence

the strains. The poet supposes the hymn to begin as soon as the procession had reached the Asopus, a river of Sicyonia. Hey. Pind. Carmm. i. 438.

Refer to Nem. i. note (a) where I have extracted West's ingenious opinion as to the manner and place in which some of the Odes of Pindar were recited.

from my skill, a copious supply ; and with the sovereign of the cloudy sky, *do thou his daughter*, commence the pleasing hymn ; and I^c to the lyre and to the voices of yon *singers* will impart the strain.

Aristoclides too will hold the labour grateful, *he* the ornament of the land, where dwelt the Myrmidons of old, whose long-famed band he hath not on his part stained with disgrace, broken^d by the vigorous host of the Pancratium : but in Ep. 1. 27. Nemea of the deep plain he bears the victory, healthful antidote of toilsome wounds. Since beauteous, and working deeds becoming his form, the son of Aristophanes^e hath ascended to the most lofty summit of manly valour ; not easy is it for him to cross the pathless main beyond the pillars of Hercules :^f——

Pillars which the hero god reared, renowned Str. 2. 38. witnesses of his extreme course ;^g and on the

c 18. The poet represents himself as the mortal through whom the Muse is to communicate her strains to the chorus. In the same manner he represents Aeneas as the Scytale of the Muses. Ol. vi. 146—156, p. 46, of this translation.

d 26—27. i. e. He has not been overcome by the number of combatants in the Pancratium ; but, on the contrary, has added to the glory of the Myrmidons, the ancient inhabitants of Aegina, under Aeacus,

by conquering all his opponents.

e 35. Aristophanes, the father of Aristoclides.

f 36—37. Confer the latter part of Ol. iii. p. 28, of this translation. The mention of Hercules' name leads the poet into a short episode on that hero.

g 40—45. Heyne substitutes after *κλυράς*, a comma, for the full-point found in former editions : the learned editor gives no reason for the emendation. The construction is 42—45. *ἰδίᾳ τε (βουλῇ)*, that is

ocean quelled huge beasts; he too by his own counsel searched the tides of the swamps: descended where attainable; pointed out the bound of return and the earth.——

My soul, to what foreign headland beyond the track dost steer my course? I bid thee bear the Muse to Aeacus and Aeacus' race:——For the flower of justice attends the verse, “*it behoves to*” “praise the good;”^h nor is it meet in the poet to love *the* praise of aliens.ⁱ——

ANT. 2. 51. Seek a theme from at home; ^k thou hast re-

to say, not by the order of Eurystheus, but of his own free will,) *ἱρεύνασι τεναγίων ῥοάς, ὅσα πόμπιμον (ἦν) κατίβαινε, νόστου τίλος, καὶ γὰν φράδασσε.*

Hermann reads and points the passage thus: *δάμασι δὲ θῆρας ἐν πελάγεσιν ὑπερόχος· διὰ τ' αὐτ' ἱρεύνασι τεναγίων ῥοάς, ὅσα πόμπιμον κατίβαινε νόστου τίλος, καὶ γὰν φράδασσε* in which *ὑπερόχος* is the acc. pl. for *ὑπερόχους*, and *διὰ*, separated by tmesis from *ἱρεύνασι* for *διηρεύησε*. Et vero per-vestigavit mare, ubi ad eam, quae quidem posset accedi, itineris metam pervenisset, et terras terminavit. Hey. Pind. Carmm. iii. 309. Herm. Nott. and 273. Herm. de dialect. Pind.

h 50. *ἰσλός* (Dor. for *ἰσλοῦς*) *αἰνεῖν* i. e. *δεῖν αἰνεῖν τοὺς ἰσλοῦς* a verse from some ancient poem, to which Pindar, apparently, alludes. Pyth. ix. 169. Nem. ix. 13.

i 51—52. Construction: *οὐ κρία-*

σους (αἰεῖν) ἀνδρὶ ἱρωτῆς ἀλλοτρίων (δῶτε) *φέρειν* which Heyne explains as equivalent to: *οὐ κρείσσον (i. e. οὐ καλόν) ἐστὶν ἀνδρὶ φέρειν (i. e. ἔχειν) ἱρωτῆς (ἱρώτα) τῶν ἀλλοτρίων* (scil. πλείον ἢ τῶν οἰκοθιν.) Hey. Pind. Carmm. i. 442. The Scholiast's explanation is very different: *οὐ καλοὶ γὰρ οἱ ἱρωτῆς, φησὶν, οὐδὲ ἀρίστη ἡ ἐπιθυμία, τῷ ἀνδρὶ προσάπτειν καὶ προσφέρειν ἔκαινον ἐξ ἀλλοτρίων ἰγκυμίων, καὶ μὴ ἰδίων.* Hey. Pind. Carmm. ii. 688. S.—The explanation of the Oxford editors is more simple than either of the above: neque ex alienis desideria viro laudis materiam afferre, sunt meliora iis, quae propriis et domesticis alienius virtutibus hunc ornare volunt. Ox. Pind. 340.

k 53. The poet now proceeds to the praise of Aegina's heroes; dismissing the subject of the Theban Hercules.

ceived fit subject wherewith to sing a sweet lay :
 for among the ancient deeds of valour, king Pe-
 leus, when he had cut the noble javelin,¹ triumph-
 ed ; *Peleus*, who e'en alone, without an army,
 stormed Iolcos : and with great toil^m gained
 ocean Thetis.

Potent Telamon also destroyed Laomedon,
 standing by Iolaus ;ⁿ and him of yore did he fol- Ep. 2. 64.
 low to the host of Amazons, bearers of the brazen
 bow : nor e'er did fear, the subduer of men, stop
 the vigour of his soul.——By innate worth
 man greatly excels : while he, who possesses but
 what he has been taught, obscure mortal, aspiring
 now to this, anon to that, ne'er treads with un-
 shaken foot ; but with soul unoperative taste^a of
 innumerable pursuits.^o——

l 57. This famous ashen spear was, according to Homer, (Il. r', 390,) cut by Chiron, and given to Peleus.

m 61. *ἑλκωνήρι* i. e. *ἐκπρόνως*. Thetis, when pursued by Peleus, assumed the various forms of a lion, a dragon, fire, water.

n 62. This Iolaus was Hercules' charioteer : Telamon was therefore of Hercules' expeditions against Troy, governed by Laomedon, (Ol. viii. 66, p. 65, note i.) and against the Amazons, when he waged war to obtain Hippolytes' girdle.

o 69—74. *σβδολία*, 70, for *ἀπερή*

and *μύγα βριθεῖ*, *multum praevalet*: 74, *ἀπεραί*, for *studia virtutum*, i. e. rerum, quibus quis gloriam consequitur. The ideas are nearly the same as in Ol. ii. 154, sqq. and ix. 153, sqq. The last line is remarkable, as applying so exactly to the superficial pedants of the present day, who would seem to aspire at the honour of being living Encyclopaedias. On this passage Schindius quotes a good German proverb: *Zehn Handwerk geben einem gewissen Bettler*: Ten trades surely make a man a beggar.

- STR. 2. 75. And the ruddy Achilles, when a boy, dwelling in the mansion of Philyra, achieved in play mighty deeds, oft brandishing in his hands the short-barbed javelin; equal *in fleetness* to the winds, he wrought in battle death to the lions of the field, and slew the wild boars; and first when six years old brought to the Centaur, son of Saturn, their palpitating^p corpses: next during his whole life^q did Cynthia and the daring Minerva admire him, slaying, without dogs or snaring bounds, the stags; for he prevailed on foot.— The tale I sing was told of yore.^r—
- ANT. 3. 88.

Wise Chiron within his stony roof fostered Jason, and afterwards Aesculapius too, whom he taught the gentle-handed art of remedies. Again; he gave in marriage Nereus' fair-armed daughter: and tended her noble offspring, fully^t providing his soul with *qualities* meet; that impelled by the

p 82—83. *δοδμαίνω*, signifies, literally, to breathe with difficulty; according to which Hermann denies that he can understand what is meant by the *σώματα δοδμαίνοντα*, of the beasts. "Neque enim Achilles persequendo, ut nunc regia principum crudelitas, feras enocabat, sed jaculo." He, therefore, reads with Schmidius, *σώματα δοδμαίνοντα*, and with breathless frame (i. e. being out of breath under the weight) brought them to, &c. Hey. Pind. Carmm. iii. 370. Herm.

Nott. and Schmid. Nemeom. 66.

q 85. *ἔλον δέ*, i. e. (*τὰ δέ*) *ἔλον*, to correspond with *τὰ μὲν*, 75.

r 91—92. The poet, according to his custom, excuses the marvellous narration he has just made. So Ovid, *Pro teste vetustas*. Ox. Pind. 343.

s 97. He united in marriage Peleus and Thetis: of whose offspring Achilles, he afterwards undertook the education.

t 100. *πάντα*, the epithet instead of the adverb *πάντως*.

winds' sea-breezes to Troy, he might withstand Es. 3. 101.
 the clash of javelins and battle-cry of the Lycians,
 and of the Phrygians, and of the Dardanians ;
 that closing with the Aethiopian spearmen, he
 might too thrust his hands into the midriff of bold
 Memnon, " Helenus' nephew, so should he ne'er
 again return homeward.——

Far beaming, O Jove, has the splendour of the Str. 4.
 Aeacidae proceeded from those deeds: for thine is 112.
 their blood ; thine too the list, which the hymn
 does aim, with the voice of youths celebrating the
 native joy : such strains are due to the conquering
 Aristoclides ; who to glorious fame has brought
 this isle, and to brilliant song the hallowed Theo-
 rion * of Pythian Phoebus.——

u 106—111. Construction : *καὶ* (*ἔφα*) *ἐγχυσφόροις ἐπιμύλαις Αἰθιοπέσσι, χεῖρας ἐν φρεσὶ (Μέμνονος) πάξειδ' ὅπως ζαμενῆς Μήμνων Ἑλένοιο ἀναιψὸς μὴ μόλοι πάλιν ὀπίσω οἰκαίε* in which the poet represents the hero as thrusting his hands, instead of the javelin, into the *φρένες* of his opponent. This last idea disgusts Hermann, who likewise observes that *ἐπιμύλαις* cannot be used neutrally : he punctuates, *καὶ ἐγχυσφόροις Αἰθιοπέσσι ἐπιμύλαις χεῖρας, ἐν φρεσὶ πάξειδ' ὅπως, &c.* And that, mingling his hands with the Aeth. spearmen, he might imprint on his mind, that Memnon should never return homeward. Hey. Pind.

Carmm. iii. 370. Herm. Nott.

Thiersch, a late German translator of Pindar into pindaric metre, follows Hermann's explanation ; his version may serve as a specimen of the whole work, which I find to be far more difficult to comprehend than the original itself : und mischend die Hände streitbaren Aithiopen tief an den Geist prägt, dass nie der Heerführer von dem Gewühl in die heimische Flur, des Helenos Wagender Schweher Memnon, entziehe. F. Thiersch Pindars Werke, zweyter Theil, 29.

x 122. A temple of Apollo, in Aegina, of which the priests were *αἰ Σεωποί*. Dam. Lex. Gr. 2097.

ANT. 4. In the event is seen the end wherein a man is
125. born pre-eminent; among youths, the youth; among men, the man; third, among the more aged: each the part of life which we mortal race do hold; but length of life brings too four virtues; for that stage bids man to perpend the present; nor from such is Aristocles far removed.'——

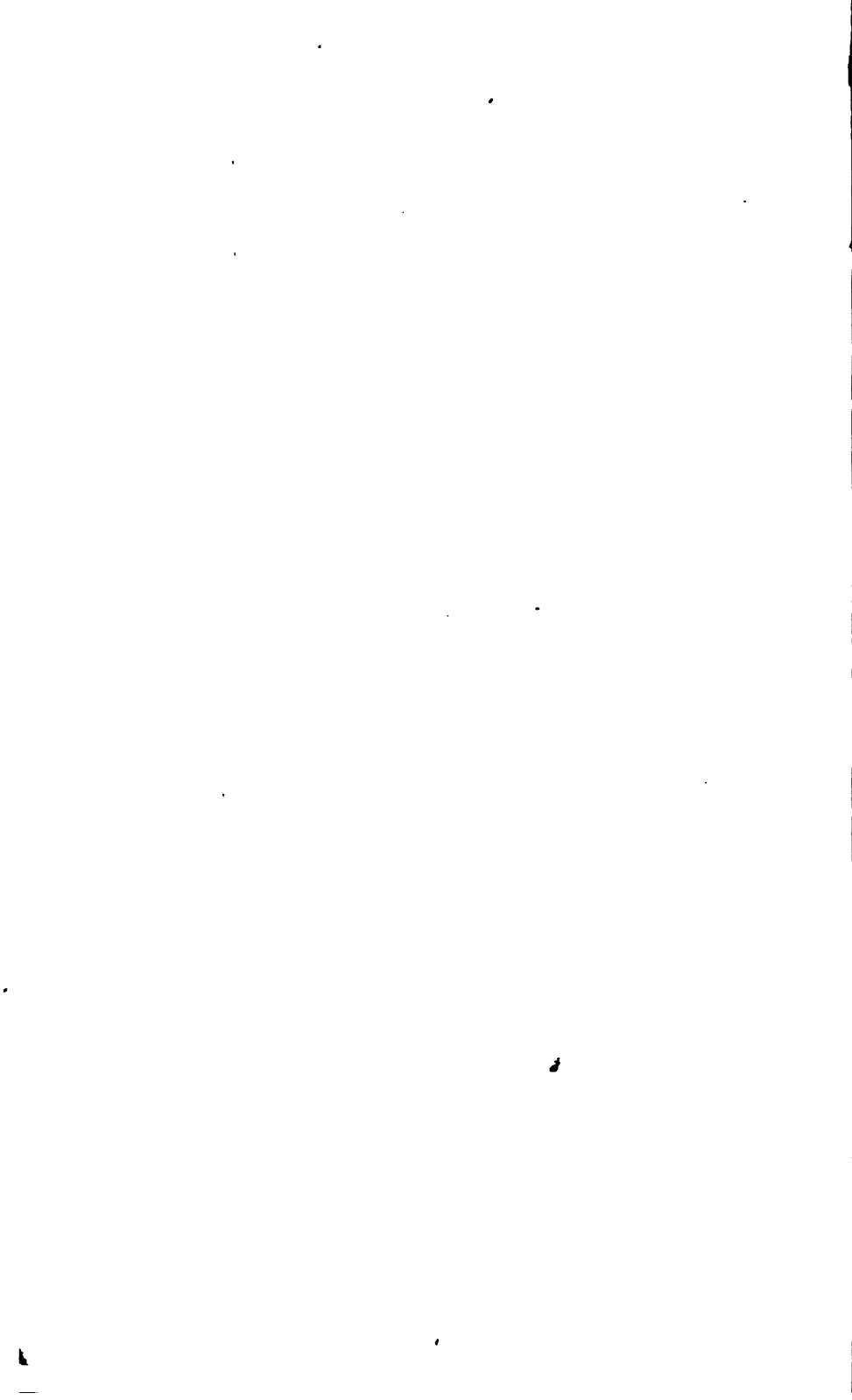
My friend, hail! amid the Aeolian blasts of flutes I send thee this, honey mixed with white milk, (and the mingled dew crowns the cup of song,) late though it be: yet 'tis a rapid eagle
Er. 4. 138. among the feathered race that, pursuing from afar, sudden seizes with his talons the gory prey: while the clamorous daws feed near earth.

γ 122—125. Construction: ἐν δὲ πείρῃ διαφαίνεται τῆλος ὧν (i. e. ἐκείνων, ἐν οἷς) τις ἐκχωτέρος γίνηται, ἐν παισὶ νεοῖσι, παῖς ἐν δ' ἀνδράσιν, ἀνὴρ τρίτον ἐν παλαιτέροις (for παλαιὸς ἐν παλ') ἑκαστον μέρος ὅλον (i. e. ὡς) ἔχομεν βρότεον ἔθνος (i. e. βροτοὶ ὄντες) ἰδέσθαι δὲ ὁ μακρὸς αἰὼν καὶ τέσσαρας ἀρετάς, ἐνέπει δὲ φρονεῖν τὸ παρקיμενον (i. e. τοῦ παρόντος φροντίζειν). This whole passage Böckh paraphrases as follows:

Experientia cernitur, in quibus quis excellat, sive puer inter pueros, sive inter viros vir, sive senex inter senes; quantum quidem per unamquamque trium aetatum mor-

tali generi licet. Sed quatuor sunt virtutes, tres singularum aetatum, et quarta, quae docet ut in loco sapiamus, ut puer ne senilem affectet virtutem aut virilem, vir ne puerilem aut senilem, senex ne puerilem aut virilem. Boeckhii Πινδ. τὰ σωζ. i. 520. Hermann and Beck read θνατὸς αἰὼν for as the former editor explains the passage the poet's meaning is, that, besides those virtues peculiar to each stage of life, is a fourth confined to neither of the three, namely, the φρονεῖν τὸ παρקיμενον. Hey. Pind. Carmin. iii. 371. Herm. Nott. and Beck. Pind. Carmin. ii. 294.

On thee, the fair-enthroned Clio favouring,
for thy victorious courage sake beams a light
from Nemea, from Epidaurus, and from Megara
too.



THE FOURTH
NEMEAN ODE,

INSCRIBED

TO TIMASARCHUS OF AEGINA,

Conqueror among the Wrestlers.

ARGUMENT.

The Ode is recommended from its sweetness, 1—13. He consecrates it to the conqueror, to Aegina; and the memory of Timasarchus' father, 13—35. Thence he digresses to the ancient heroes of Aegina, Telamon, the companion of Hercules, and afterwards to Hercules himself, 35—53. He recalls himself from the digression, but proceeds to the other heroes of Aegina: Teucrus, Ajax, Achilles, Neoptolemus, Peleus, 53—112. He then adverts to the conqueror's family, praises his uncle and grandfather; and lastly, the anointer Melesias.

NEMEANS.

ODE IV.

TO TIMASARCHUS OF AEGINA,

Conqueror among the Wrestlers.

DIAER. 1. **B**EST healer of toils achieved^a is joy : and that joy, hymns,^b sage daughters of the Muses thereto conjoining themselves, do season. Nor does the warm bath soften^c the limbs so much as praise yoked to the cithern ; longer than the deeds lives the song which, with favour of the Graces, the tongue may draw forth from the deep soul.—

DIAER. 2. Mine be it therefore to dedicate to Cronus' son Jove, to Nemea, and to the wrestling might of Timasarchus the hymn, forerunner of the jubilant triumph.^d

a 2. κερμίνων, lit. dijudicatorum.

b 3—5. Construction: αἱ δὲ αἰδοῖσαι σοφαὶ θυγατέρες Μουσῶν διέλεον (for διέλογοντο) νῦν (i. e. τὴν εὐφροσύνην) ἀπτόμεναι (αὐτῆς,) sumentes eam sibi argumentum, that is to say, celebrating the joy that

proceeds from victory.

c 7. Instead of τεύχεα, Beck reads τρίγυα: Hermann approves this reading. Beck. Pind. Carmm. ii. 301.

d 17. Read with Heyne ἔμνον προκείμενον.

May also the well-bulwarked seat of the Aeacidae, common light to hospitable justice,^c greet the song.——

Were thy sire Timocritus^f still warmed by the cheery sun, oft harping the varied note, would he, inclined to this lay, sing the triumphant hymn, that sends^g forth the chaplet of glorious crowns from Cleonae's list, and from wealthy fair-named Athens,^h those too won in Thebes of the seven gates : since fast by Amphitryon's renowned tombⁱ the Cadmeans not unwilling mingled him to the wreath for Aegina's sake : for he, their

DIAPH. 3.
27.

^e 19—20. i. e. Aegina. Compare Ol. viii. 38—40.

^f 21. This Timocritus was father to Timasarchus : it would seem from the following lines, that he was a famous harper, and had won also some victory in the games at Thebes. The poet's imagination naturally represents to him the old man alive, and singing the hymn that commemorates his son's victories in Nemea, Athens, and Thebes ; which last had been the scene of his own conquests. Hey. Pind. Carmm. i. 457.

^g 29. Πιμψαντα, i. e. προσάγοντα, ἀγγιλλοντα : an action which Pindar often attributes to the hymn or choral song.

^h 29—30. So in a fragment of this poet, αἱ λεπαραὶ καὶ δοῖμοι καὶ ἱερῆανοι, Ἑλλάδος ἱεῖσμα, αὐναὶ Ἀῖᾶνα. These are said to have been the lines for which the Thebans condemned Pindar to

pay a certain fine. The Athenians, however, made him a present double the value of his fine, and erected to him a statue of brass, which was placed before the βασιλεία σροά. This represented the poet seated, and covered with a robe ; a lyre in his hand, a fillet on his brows, and an open book on his knees. See Hey. Pind. Carmm. iii. 74—5. Fragm. ex Dithyrr.

ⁱ 32—39. At Thebes were celebrated the Iolaea, near Amphitryon's tomb, which contained also the ashes of Iolaus. (See Pyth. ix. 140—145.) The Cadmeans or Thebans are represented as feeling such particular pleasure in crowning Timocritus, of Aegina, either on account of the ancient alliance between the two nations, or because they were, as one may say, related ; Theba and Aegina being both daughters to Asopus. Thiersch Pind. Werke. zweyter Theil. 36.

friend, coming to them, his friends descended in the city to the blissful hall of Hercules.¹——

DIAER. 4. Hercules, with whom of yore mighty Telamon wasted the Trojan land; and the Meropians; and the huge warrior, stupendous Alcyoneus; though not till with his stone he had destroyed twelve cars, and twice so many heroes, tamers of horses, that had ascended them. Ignorant of warfare would he seem that comprehends not this speech: since it behoves, that he who achieves should also suffer somewhat.¹——

DIAER. 5. But^m the law of song, and the speeding hours, bar me to celebrate long themes: yet is my heart drawn by the desireⁿ to touch on that subject in

k 40. The mention of Hercules now leads the poet to an episode concerning that hero and his friend Telamon, who, as we have often before seen, was one of the heroes of Aegina.

l 49—52. We must not be surprised, therefore, that Hercules was not at first successful. Compare Ol. x. 19—20. — *ρίζουράτι καὶ παθεῖν ἴσκειν*, was the line which the Theban soldier, it is said, pronounced, to comfort Alexander the Great, when wounded. Schmid. Nemeonn. 90.

m 53. The poet now recalls his Muse from her digression: he warns his soul from continuing on the attractive ocean of Hercules' praise, lest he should subject him-

self to the blame of the hostile and envious: for, as Heyne observes, Videtur poeta in nonnullorum reprehensionem incurrisse, quod Hercules ubique laudes carminibus intruderet.

n 56. *Ἰὺγξ* is here metaph. taken in the sense of *longing, desire*. We have already met with the same word, Pyth. iv. 381, where it alludes to some sort of bird, used as a charm for love. Theocritus, in his second Idyll, where a female is described practising various charms to attract the love of some man with whom she is enamoured, repeats several times the formula, *Ἰὺγξ, ἔλκε τὸ ῥῆνον ἰμὲν πότε δῶμα τὸν ἀνδρα*. Pindar represents himself as drawn to the celebration of

the feast of the new moon : ne'ertheless, *my soul*,
 though already, in thy mid-course, the sea's briny
 deep holds thee, withstand the guileful charm : far
 more exalted ° than our foes shall we appear to
 walk in the light of day : while, scowling envious,
 another turns to darkness his empty thought, fall-
 ing to earth : but well I know that the worth DIAER. 6.
66.
 which sovereign Fortune hath granted to me, re-
 volving time will perfect as fated.——

Weave now, ^p my dulcet harp, (and that forth-
 with,) in Lydian harmony, a song pleasing to
 Oenona, ^q and to Cyprus, where, far from *his land*,
 reigns Teucrus the son of Telamon : while Ajax
 sways his native Salamis ; and Achilles a brilliant
 isle in the Euxine main : Thetis rules in Pthia ; DIAER. 7.
70.
 and Neoptolemus through the whole of Epirus,
 where lie the lofty mountains grazed by herds,
 from Dodone beginning, *and stretching* to the
 Ionian pass.

By the foot of Pelion too, Peleus attacked with

Hercules by a power as irresist- “ can the calumnies of my foes
 ible as the ἰσχυρὸς is to him that “ wrest it from me.”
 does not return love.

o 61—66. Paraphrase : “ For if p 71. He now passes to the
 “ I avoid digressions, my enemies other heroes of Aegina, namely,
 “ will have nothing to reproach Teucrus, Ajax, Achilles, Neopto-
 “ me withal, but be obliged to hide lemus, Peleus ; and mentions the
 “ their heads in darkness ; and places where they rule, that is to
 “ time will bring to its proper end say, where they are worshipped.
 “ and glory the talents which for q 75. i. e. Aegina, so called
 “ tune has vouchsafed to me, nor from Oenon.

the hand of war Iolcus, and gave the subdued city to the Haemonēs, deceived¹ by the wily arts of Acastus' spouse, Hippolyte: and with the daedal sword the son of Pelias² compassed, by fraud, his death: but *that* Chiron warded and completed what was fated of Jove.³ Next, when he had stayed the all-conquering fire and sharp fangs of daring lions, and the edge of their dire teeth, he espoused one of the lofty-throned Nereids: and he saw the round seat,⁴ whereon sitting, the kings of heaven and ocean spread the gifts, and shewed the might that was to bless his progeny——.

DIAER. 8.
92.

DIAER. 9.
105.

Westward of Gadira is impassable:⁵ back to the land of Europe veer the bark; since 'tis beyond my power to go through the whole praise of Aeacus' sons——.

DIAER. 10.
118.

Pledged, I am come to the Theandridae, ready herald of the invigorating contests in Olympia,

1 94. χρησάμενος τέχνας, Heyne renders *expertus fraudes*. Concerning the fable, refer to Nem. iii. 58.

2 97. Pelias' son, i. e. Acastus. The wife of this sovereign was called variously Hippolyte, Cretheis, Astydamia. The reader will do well to consult, for the intelligence of this passage, Lemp. Class. Dict. under the heads, PELEUS, ACASTUS, ASTYDAMIA.

3 101—104. The poet alludes to

the difficulties which opposed Peleus in his pursuit of Thetis; see note (n) to the preceding Ode.

u 107. See Pyth. iii. 106, sqq. and the note on that passage, (x) p. 157.

x 112. Nearly the same idea as in Ol. iii. 79, sqq. Pindar is about to restrain himself now to the immediate praise of the conqueror and his family; the passage to which he prepares in this beautiful sentence.

the Isthmus, and Nemea: where assaying *the combats*, they return not homeward undecked with crowns, fruitful in glory.

This,^a thy race, O Timasarchus, we hear, ministers to the victorious strains: yet if thou bid'st me also rear to thy mother's brother, Calliclēs, a pillar whiter than the Parian stone;—melted gold^a is wont to shew great lustre; and the hymn in praise of noble deeds makes man in bliss equal to kings—dwelling^a by Acheron, let him possess my harmonious praise in the list of the deep-roaring swayer of the trident, where crowned with the Corinthian smallage he bloomed: Calliclēs, whom aged Euphanes, thy forefather, O youth, willing sung;—various bards are coetaneous of various heroes:^b——

DIAER. 11.
130.DIAER. 12.
144.

Of those deeds best can each man tell wherein

y 125—129. Construction: ἀκοόμεν νιν, πάτραν τεδν, ἔμμεναι πρόπολον δοιδαῖς ἱπινικίους, that is to say, *ministers subject for hymns*. Hermann's reading is, πάτραν ἱν' ἀκοόμεν, Τιμάσρχε, σάν ἱπινικίοισιν δοιδαῖς πρόπολον ἔμμεναι. He takes ἵνα as referring to οἰκαδς, l. 123. and translates: '(at home,) 'where we hear thy race is ennobled by song;' to minister to songs being nothing more than by conquest to afford matter for praise. Hey. Pind. Carmm. iii. 373. Herm. Nott. See also Böckh's edition of

Pindar.

z 134—137. A similar construction to Ol. i. Str. 1; and Ol. ii. 178—181. See also p. 90. of this translation, note (y).

a 138—143. Calliclēs was deceased, and is therefore mentioned as an inhabitant of Acheron's shore—140, sqq. Construction: γλῶσσαν κελαδῆτιν εὐρέτω, (i. e. ἔχέτω,) ἔν ἀγῶνι Ὀρφοστραῖνα βαρυκτέπου, ἵνα θάλῃσι Κορινθίους σελίνους.

b 147. Thee, O Timasarchus, will I therefore praise.

he has himself succeeded. *Were such a bard* [i. e. one skilled in wrestling] to praise Melesias in the combat, how would he overturn all other poets in weaving the verse! Unconquered he in toil outweighs all:° endowed with gentle soul towards the good; but fierce opponent to the wicked.

c 144. ad fin. Construction, according to Heyne's conjecture: οἶον (for ὥς) αἰνίων κὶ Μελησίαν (κατὰ τὴν) ἱριδα, στρίφοι, ῥήματα πλεκῶν! (Μελησίας) ἀπάλαιστος ἐν πόνῳ (Heyne's conjecture for ἐν λόγῳ, l. 154.) Δεῖ, μαλακὰ μὲν φρονίων ἰσλοῖς, τραχὺς δὲ καλιγέτοισι ἱεδρος the alterations made by Heyne in the text being, l. 152, a comma after στρίφοι a mark of admiration after πλεκῶν, in l. 153, and in l. 154, ἐν πόνῳ for ἐν λόγῳ, and a comma after Δεῖ. Hey. Pind. Carmm. i. 470—471.

The difficulty attending the interpretation of the whole passage will, perhaps, excuse the subjoining of Hermann's reading and version: ῥὸν Ἑβράνης ἐβέλων—γι-

ραῖος προπάτωρ—σὸς αἰεὶν ποτε, καὶ, —ἄλλοισι δ' ἄδικες ἄλλοι. — τὰ δ' αὖτ' ὅς ἐν τις ἰδῇ, — Διπταί τις ἑαστος ἐκ — οὐτάτα φάσθαι — οἶον αἰνίων κὶ Μελησίαν ἱριδα στρίφοι, — ῥήματα πλεκῶν, ἀπάλαι — στος ἐν λόγῳ Δεῖν, — μαλακὰ μὲν φρονίων ἰσλοῖς, — τραχὺς δὲ καλιγέτοισι ἱεδρος. Illum, inquit, olim avus tuus cecinit. Alii enim aliis aequales sunt, et quas quis ipse viderit, ea se optime dicturum putat. Quamvis ille moveret invidiam, si Melesiam carmine laudaret, invictus dicendo, mitis ille quidem erga bonos, sed asper malignis adversarius. Hey. Pind. Carmm. iii. 373. Herm. Nott.

THE FIFTH

NEMEAN ODE,

INSCRIBED

TO PYTHEAS OF AEGINA,

Conqueror in the Pancratium of Boys.

ARGUMENT.

Pindar exalts the value of his gift, the hymn, and the victory, 1—11. He then proceeds to the heroes of Aegina, Aeacus and sons, 11—43: particularly Peleus, 40—73. The other conquerors from Aegina are sung; Euthymenes, whom Pytheas emulates; Menander, the anointer, Themistius, maternal uncle to Pytheas.

NEMEANS.

ODE V.

TO PYTHEAS OF AEGINA,

Conqueror in the Pancratium of Boys.

872. 1. **I** AM no sculptor,* to carve immoveable statues,
ever resting on the self-same base: no! sweet

a 1—3. "The scholiast upon this passage says, that it is reported, that the friends of Pytheas coming to Pindar, desired him to compose an Ode upon the victory obtained by Pytheas in the Pancratium: but Pindar demanding for it three drachmas, (somewhat less than two shillings,) they replied, it was better to have a brazen statue of that price, than a poem, and went their ways; but some time after, changing their opinion, they returned to Pindar, and gave him his price: upon which, Pindar, a little piqued at their having so much undervalued his poetry, began his Ode with shewing how much a poem was to be preferred to a statue, which could not move from the place where it was once

fixed, whereas a poem might be transported any where, and consequently divulge in many places the glory of the person in whose honour it was composed. The same thought, though somewhat differently applied, occurs in the latter end of the Ode, which I have here translated, (i. e. the second Isthmian; and to these passages Horace plainly alludes in the following verses of his Ode upon Pindar:

Sive quos Elea domum reduct
Palma coelestes, pugilemve equumve
Dedit, et centum potiore signis
Munere donat.

"I cannot conclude this note without observing, that there is probably an error in the sum (three drachmas) mentioned by the Scholiast as the price demanded by

hymn, aboard each ship and bark start thou from Aegina, proclaiming, that Lampon's son, valiant Pytheas, hath in the Nemean games conquered the pancratiun crown.

Nor yet did his chin mark *life's* midsummer,^b tender mother of the vine-flower; but he hath ANT. 1. 12. honoured the Aeacidae, warlike heroes, sprung from Cronus and Jove, and from the golden Nereids; and his native city, land, friend of strangers——

Which erst, standing by the shrine of the Hel-lenian sire, Endeis' renowned sons, and the might of kingly Phocus,* prayed might be dwelt in by

Pindar for his Ode; for though some people may imagine that money enough for an Ode, yet the same persons, I dare say, will think it too small a price for a statue of brass; especially if the conquerors in the Nemean games were, like those in the Olympic, obliged by law to have their statues precisely of the same dimensions with themselves, which is most probable." West's Trans. of Pind. p. 394—395. Oxford, 1810; and Hey. Pind. Carmin. ii. 713. S. rising of the dog-star to that of arcturus; *ἔαρ*, from the aequinox to the rising of the pleiades; *θίρος*, to the rising of the dog-star; *φθινόπωρος*, from the rising of arcturus to the setting of the pleiades. 'Ορώρα cannot, therefore, be translated autumn, but rather dog-days. Pindar, Nem. v. 11; and Isth. ii. 8. uses it in a metaphorical sense for youth, *pubertas*. This same word signifies also fruits of every kind, but more particularly that of trees. Schneider's Gr. and Germ. Lex. ii. 193.

b 10—11. 'Ορώρα, that season of the year which immediately follows the *ἔρα* or *θίρος*, during which the weather is hottest; according to the division of the year into seven parts, *ἔαρ*, *θίρος*, *δρόρα*, *φθινόπωρος*, *σκορητός*, *χειμών*, *φύλαξις*. The *δρόρα* was from the

The sense of the passage, divested of metaphor, is, that "his chin showed he had not yet reached the age which produces beard."

c 20, sqq. The poet alludes to the ancient history of Aegina. Aea-

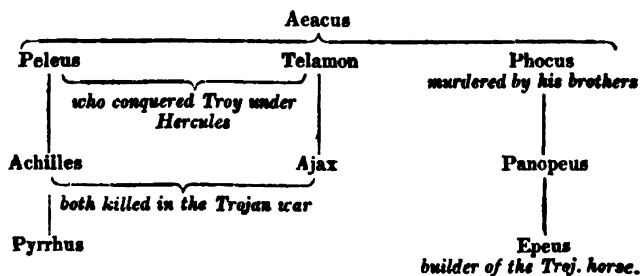
valiant men and famed for ships, and together they stretched their hands heaven-ward——.

Phocus, I say, a goddess' son, whom on the
 Ep. 1. 23. *ocean strand Psamatheia^d brought forth——.*
I dread to tell of the mighty deed wrought not in
justice: how they left the glorious isle, and what
*avenging god drove forth the valiant heroes——.**

cus, king of that island, had three sons; Phocus, by Psamatheia; Peleus and Telamon by Endeis his lawful spouse, daughter of Chiron. Peleus and Telamon having murdered their brother Phocus, in the Pentathlon, were obliged to flee from their native land; the former to Phthia, in Thessaly, the latter to Salamis. After Aeacus' death, Aegina, being left without a king, was taken possession of by a certain Triakon, or, according to Pau-

sanias, Daiphontes, a descendant of Hercules: this conqueror was accompanied by a band of Argives, who at that time were Heraclidae, or Dorians, and introduced their manners and language in the island: hence Ol. viii. 39—49, the poet represents that country as ruled by a Dorian race after Aeacus.

The following is a table of Aeacus' posterity.



See Schmid. Olympion. 223. Gedike, Pindars Ol. Sieghymnen, 35. I much regret having, by an oversight, omitted to add the above observations to the notes on the eighth Olympian: for this and the other, I fear numerous, defects in

my performance, I crave the reader's indulgence.

d 23. Psamatheia was a daughter of Nereus.

e 28—29. Telamon and Peleus, who had murdered Phocus.

I will pause—not behoveful, indeed, is all pure truth, with face unveiled: but to be silent is oft-times the wisest counsel of men——.^f

But if mine it be to exalt bliss, or the strength Sta. 2. 34. of hands, or iron war, though a long spring be thence marked to me; I possess limber fleetness in my knees—even beyond the sea do the eagles soar——.

Propitious to these^g also sang in Pelion the fairest choir of the Muses: and amid them Apollo, striking with golden quill the seven-tongued lyre, led the various moods. First then, by Jove be- ANT. 2. 45. ginning,^h they sang honoured Thetis and Peleus: how too fair Cretheis Hippolyte sought by fraud to compass him, having with varied wiles deceived the consort of her bed, warden of the Magnetians; and she invented a false feigned

f 30—33.

Sempre a quel ver ch' ha faccia
di menzogna

De' l'uom chiuder le labbra
quant'ei puote,

Però che senza colpa fa ver-
gogna;

Ma qui, &c.

Dante Inferno, Canto xvi. 124—126. The same idea is expressed by Ariosto at the beginning of Canto vi. of his *Furioso*.

g 40. The poet enters upon a description of Peleus' and Thetis' nuptials; he uses the plural number, cum in honorem totius gentis

hoc cedat. Hey. Pind. Carmm.

i. 478. See Pyth. iii. 160, sqq.

h 46, sqq. The song of the Muses at Thetis' wedding: after invoking Jove, they take for theme the deeds of Peleus. In the notes to third Nemean the adventures of this hero with Hippolyte, the impure wife of Acastus, king of the Magneti, and his subsequent pursuit of Thetis, the daughter of Nereus, have been so fully explained, that any further observations on the subject would be supervacaneous.

- tale, how indeed that *hero* had attempted her in
 EP. 2. 56. Acastus' couch of nuptial love : but 'twas not so ;
 for oft with her whole soul insidiously persuading
 she had entreated him ; but the rash speech irritated his soul ; and straight, dreading the wrath of Xenius, the father, he refused the bride. And Jove, gatherer of clouds, sovereign of the immortals, knew all, and from heaven nodded, and promised that in brief time he would make a wife to him one of the ocean daughters of Nereus, bearers of the golden distaff, first having thereto persuaded Neptune his *future* kin :——who oft from Aegaeⁱ hies to the noble Dorian Isthmus ; where gladsome throngs greet him, a god, with the sound of the reed, and contend in the daring strength of limb.
- STR. 3. 66. suaded Neptune his *future* kin :——who oft from Aegaeⁱ hies to the noble Dorian Isthmus ; where gladsome throngs greet him, a god, with the sound of the reed, and contend in the daring strength of limb.

Native worth decides in all deeds : hence, O Euthymenes, in Aegina reclining on the bosom of the goddess, Victory, thou hast attained the varied hymns ; and now, of a truth,^k following

ANT. 3. 78. varied hymns ; and now, of a truth,^k following

i 68.—*Αἴγαι δὲ νῆσος ἱερὴ πρὸς τῇ Εὐβοίᾳ, καὶ ἀπὸ ταύτης τὸ πῖλαγος Αἰγαῖον προσαγορεύεται.* Hey. Pind. Carmm. ii. 718. The name of this sea has offered a fruitful subject for the whimses of ancient and modern etymologists : some derive it from Aegæus, the father of Theseus, some from Αἴγες, goats, the name the Greeks gave to the white waves, which the English sailors term sheep's heads.

Pliny derives it from Αἴξ, a rock between Tenos and Chios : others follow the sentiment of the scholiast above quoted.

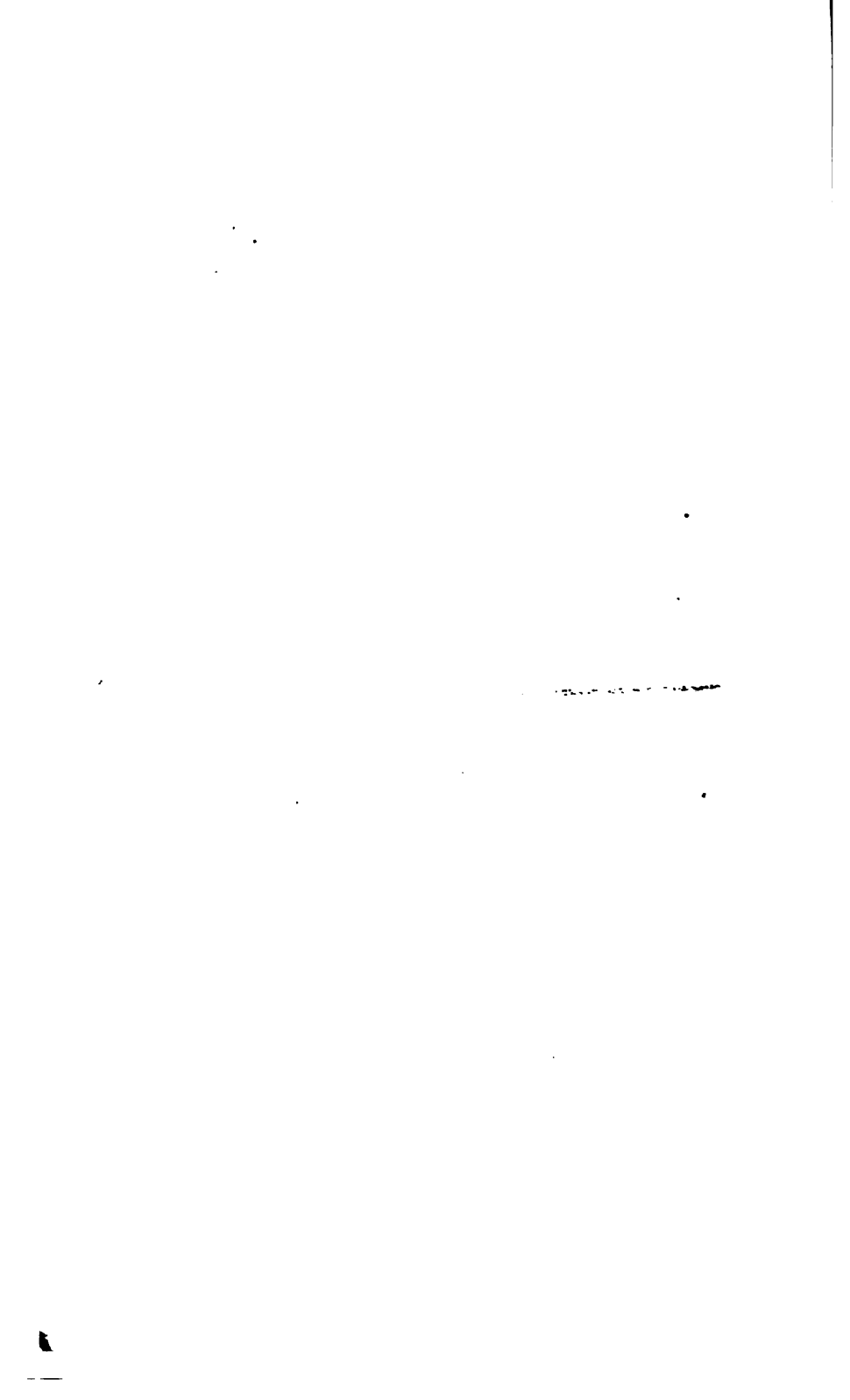
The modern name, Archipelago, is, according to M. d'Anville, a corruption of Egio Pelago. Larcher, Trad. d'Hérod. viii. 187.

k 78—80. Heyne's proposed reading, according to which the above translation was made, is : *ἤτοι, μετὰ τας τε καὶ οὖν ἰδὼν μέ-*

his mother's brother, Pytheas, ennobles his glorious cognate race. Nemea favours him,¹ so too the festive month of his native land, which Apollo cherishes. At home he conquers all comers of his age, so again by Nisus' tomb, in the beauteous dell——. I rejoice that the whole city pursues noble deeds. Know ; thou hast through Menander^m tasted of the sweet meed of toils : and meet is it that from Athens should proceed the trainer of Athlets. Ep. 3 89.

If thou approach Themistius,ⁿ to sing of him, fear not, *my soul* : give sound, and up to the topmast yard haul the sail : proclaim him a boxer, say that conquering in Epidaurus he bore off the double glory of the Pancratiun : and through the fair Graces carried to Aeacus' portal the blooming flowers, his wreaths.

τρω' ἀγάλλει κλεινὸν ὁμόσπορον ἔθνος Πυθίας. Hermann reads, ἦτοι μεταίξαντα καὶ νῦν τοῦς μάτρως ἀγάλλει κείνου ὁμόσπορον ἔθνος, Πυθία. Laetatur avunculus tuus, Pythea, cognatum sibi genus nunc eodem pervenisse. μεταίξαντα for μεταίξαν, an enallage of number. Hey. Pind. Carmin. iii. 376. l. 81. ἀρῆμεν, i. e. προσήρμοσται αὐτῷ πρὸς τὸ νικᾶν αἰεί. Hey. Pind. Carmin. ii. 720. S. m 87. Menander, the ἀλείπτης, or anointer of Pytheas. n 91. Themistius, the conqueror's uncle ; see Isth. vi.



THE SIXTH

NEMEAN ODE,

INSCRIBED

TO ALCIMIDAS OF AEGINA,

Conqueror in the Wrestling Match among Boys.



ARGUMENT.

Men and gods are of kindred race, proved by the conqueror Alcimidas, 1—15. He emulates his grandsire, Praxidamas, 15—29. The family of the conqueror is compared to a field which alternately bears harvest and lies fallow, 29—52. The victories of the Bassidae are celebrated, 52—74. The heroes of Aegina furnish ample matter for praise, 74—92. Pindar returns to the conqueror and mentions Alcimidas' having won the twenty-fifth victory of those of his family: towards the end he makes honourable mention of the trainer Melesias.

NEMEANS.

, ODE VI.

TO ALCIMIDAS OF AEGINA,

Conqueror in the Wrestling Match among Boys.

STR. 1. **ONE**^a is the race of men and of gods ; from the same mother ~~springing we both~~ breathe ; but nature wholly different sunders us : thus this^b is nought ; whereas brazen heaven remains ever a seat unshaken : ne'ertheless somewhat are we likened to the immortals, whether in mighty soul or frame ; although neither by night nor by day knowing the bourne fate has marked, to which we shall run.

ANT. 1. 14. **This**^c e'en now Alcimidas too proves, so that all

^a The kindred to which the poet alludes is of high origin. The Earth brought forth Heaven, (Hes. Theog. 126.) whence proceeded Saturn, who begot Jove, from whom sprung the other gods. Earth likewise produced Iapetus, the father of Epimetheus and Prometheus ; the latter of whom con-
netting himself with Pandora, be-
got human kind. Schmid. Ne-
meonn. 128. See also Heyne's
learned note, 10, p. 486, vol. i.
^b 5, i. e. The race of men.
^c 14—15. Construction ; καὶ νῦν
'Αλκιμίδας τεκμαίρει (ὥστε τινὰ)

may see the kindred: Like^d to the fruitful tilth, which alternating now yields to men from its expanse yearly life, anon, pausing recruits its vigour; so from Nemea's lovely games came the youth of the list, who through Jove's grace pursuing this course, appears now in the wrestling art no luckless hunter, directing his foot on the steps of EP. 1. 27. Praxidamas, of the same blood, his father's father.

For he, Olympic victor, first among the Aecidae, crowned with the wreath from Alpheus, five times too on the Isthmus, and in Nemea thrice, suppressed the oblivion of Socleides; who STR. 2. 38. was first of the sons of Agesimachus. Since these three victors,^e that tasted of the toils, have reached to the pitch of glory: none other house in *each* corner of Hellas^f has the boxing contest

ιδεῖν τὸ συγγενὲς (i. e. σαφὲς εἶναι ποιεῖ τὸ πρὸς τοῦς θεοῦς ἡμῖν διὰ τὴν εὐρύταν συγγενίαν.)

d 16—20. The drift of the comparison seems to be this: Alcimidas had conquered; his father did not present himself at the contest; but his grandfather, Praxidamas, fought and conquered: of this latter, the father Socleides had never been crowned; but his grandsire, Agesimachus had more than once gained the prize. Our conqueror's family, having in alternate generations reposed and conquered, is not unaptly compared to an arable field, which one year lies fallow, but the following bears a copious harvest.

e 38. Alcimidas, Praxidamas, and Agesimachus, according to the interpretation of Schmidius; which, I believe, most scholars regard as correct.

f 44. *μυχῶ* Ἑλλάδος, may have, according to the Scholiast, two meanings: it signifies the isthmus of Corinth, as that town, he says, may be called *μυχὸς τῆς Πελοποννήσου*; so Homer, mentioning it by its ancient name, Ephyra, sings (Il. ξ'. 152:) Ἔστι πόλις Ἐφύρη *μυχῶ* Ἀργεὺς ἱπποβότοιο: otherwise the two words, on which this observation is written, may be taken for *ἐν ἑκάστῳ μυχῶ τῆς Ἑλλάδος*, i. e. *ἐν ταῖς Ἑλλαδικαῖς πόλεσιν*. Hey. Pind. Carmin. ii. 726. S.

proved, under god's favour, the holder of more crowns——.

Speaking ^a great things I hope to hit the mark, thus heaving from the bow.—Level straight, O Muse, towards that *house* the ennobling gale of
 Art. 2. 51. verse : for of the men gone by, bards and historians have extolled their noble works. Nor are such scant among the Bassidae: that ancient race freighting ^b their own eulogies, can, to them that cultivate the Pierian muses, minister much song, through their noble exploits.

For of yore, in godly Pytho, his hands bound with the caestus, *he* of the blood¹ of this family prevailed, Callias, dear to the scions of Latona, bearer of the golden distaff, and by Castalia he
 Ep. 2. 64. shone at eve in the choir of the graces : him too the unwearied ocean's bridge honoured at Neptune's fane in the Amphictyon's triennial sacrifice of bulls : him also of yore the lion's wreath

g 45—50. Translated after Heyne's reading. Hey. Pind. Carmin. i. 490. note 45.

h 55. Translated by Koppe, "præbentes;" to which is appended the following note: *ναυαγελεῖν* non magis emphatica vox quam *ἐπιχορηγεῖν*. The sense, says Heyne, is, that this family from its own members furnishes ample matter of praise. Hey. Pind. Carmin. ii. 110; and i. 492.

i 50—64. Hermann observes, that the reading appears to have been much vitiated by the blunders of copyists, or the corrections of grammarians: he conjectures, *ἀπὸ ταύτας—αἵματι πάτρας—χρυσοπλεκάμεν ποτὶ Καλλίας ἀδὸν—ἔρποντι Λατοῦς*. These scions of Latona are evidently Apollo and Dian. Hey. Pind. Carmin. iii. 378. Hermann. Nott.

decked, conqueror beneath Phlius' most aged,
shady mountains.——

From all sides wide are the paths for verse STR. 3. 75.
wherewith to adorn this illustrious isle ; since to
them the Aeacidæ gave this exalted lot, *them-*
selves evincing mighty virtues. Far o'er the land
and athwart the sea flies their name ; e'en to the
Aethiopians did it reach, when Memnon returned
not ; and on them fell heavy war what time, from
his chariot alighting to earth, Achilles with the
point of his impetuous spear slew the son of bril-
liant Aurora——.

ANT. 3. 88.

E'en the *bards* of old found this the highway
of *praise* ; and them I follow, e'en I that seek to
exalt *Aegina's heroes* : but of the waves, that which
eddy^k on the ship's rudder is said ever mostly to
shake the soul of each seaman ; still willing have
I, bearing on my back the double burthen,^l come

k 94—97. The poet was about to launch into praise of the Aeacidæ ; but recalls himself to the immediate subject of this Ode, to wit, the glory of Alcimidas and his family : this Pindar introduces by observing, that the skilful pilot regards not so much the distant swell, as the waves which eddy around the rudder of his bark ; that is to say, all attend, or should attend more especially to that which is immediately before them. The same idea, differently ex-

pressed, occurs in Ol. i. 160, sqq. at least according to the interpretation selected in this work. See p. 8, and note (x). In nautical language, οἱ ῥόδες, signify either the rudders or the sheets. Soph. Antig. ῥόδα ῥεινὰς, having hauled the sheet tought.

l 98—99. The double task of praising Alcimidas and his family ; or, according to the Scholiast, of praising Alcimidas and his ἀλκιμότης, Milesias.

a herald, proclaiming this the five and twentieth glory of the *Bassidae*, won from the lists which men call sacred : a glory which Alcimidas hath yielded to the renowned race. Two of Olympia's wreaths did the cast lot snatch from thee, O youth, from thee too, O Timidas,^m fast by Saturn's temple.

I could speak also of Milesias, in swiftness equal to the dolphin, darting through the sea ; him the guide of hands and of strength.

m 104—108. Κλᾶρος προπετῆς
Quid proprie, nescimus, quia acta
illorum temporum non tenemus,
praesertim in singulorum causa :
Talia in his Odis plura, sicuti in
Comœdia, et Poëmatibus, quas
tempori accommodata sunt et pri-
vatos tangunt : In dubio et hic et
alibi Interpretes antiquos sequi
possumus ; si non ineptiunt palam,
ut saepe faciunt. Pauw Nott. in
Pind. 296. That the Scholiast on
this passage is rather *ineptus* Heyne
proves evidently ; this editor ex-
plains from conjecture as follows :

In these matches the combatants
were paired by lot successively
until two only remained, the con-
queror of whom bore off the prize,
(a practice still observed in the

game of single-stick in this coun-
try;) it was, therefore, of some
consequence that the boxers should
be somewhat equally matched ;
since if one fighter was opposed to
another more strong, more skilful,
or longer in the reach, he was ob-
liged at the very onset to quit the
field : this, it appears, had hap-
pened both to Alcimidas and Timi-
das, (the reason for introducing
whose name is not determined,) and caused the poet's observa-
tions on Κλᾶρος προπετῆς. Hey.
Pind. Carmm. i. 496, sq.

The translation is according to
the reading, Τιμιδα in the vocative
for Τιμιδαυ, l. 106. Hey. Pind.
Carmm. i. 497. V. L.

THE SEVENTH

NEMEAN ODE,

INSCRIBED

TO SOGENES OF AEGINA,

A BOY,

Conqueror in the Pentathlos.

ARGUMENT.

Sogenes at his birth was destined for the pentathlos; and now by his victory deserves the reward of song, 1—16. Whereby the deed obtains celebrity greater sometimes than itself, exemplified by Ulysses, 16—48. By song the name of Neoptolemus, one of the Aeacidae, is glorified; to the fate of which hero he digresses, 48—78. Then he returns to Aegina, Theario, the conqueror's father, and Sogenes himself, 78—117. The poet offers prayers to Jove, president of the Nemean games, and his sons, Hercules and Aeacus, for the victorious boys, and towards the end returns to Neoptolemus, and deprecates as impious the narrative of his death.

[Date of the victory, according to Corsini, Olymp. 79, 2. A.C. 463.]

NEMEANS.

ODE VII.

TO SOGENES OF AEGINA,

A BOY,

Conqueror in the Pentathlos.

STR. 1. **LUCINA**, assessor of the deep-perpending Fates, daughter of Juno, great in might, producer of children, list! Without thee, viewing neither day nor black night, we attain not to thy sister Hebe, of the splendid limbs.

We aspire not all to the same; and variously dost thou depress^a the various scale of fate; by

a 8. ἀργαῖς, according to Heyne, Ex addendis. Pind. Carmm. i. 500, V. L. Hermann, who is of opinion that Ζυγός cannot admit the signification of *scale*, adopts the reading proposed by Schmidius, εἰργαί δὲ πόρμῳ ζυγίνδ' ἱεραῖον ἱεραῖον i. e. *alia alium fato suo copulatum et quasi affixum arcem vel prohibent*. Hey. Pind. Carmm.

i. 390. Herm. Nott. Schmid. Neomeon. 155. Hermann, indeed, denies that Pindar ever uses the Doric genitive in ω for ου, and contends that the dative in φ must be read instead thereof in the places where, according to most editions, it now exists. See his Diss. de Dial. Pind. p. 11.

thee too Sogenes, Theario's son, for his worth
 adjudged glorious among the pentathlets, is sung.
 For he dwells in the land of the warlike Aeacidæ, ANT. 1. 12.
 friend of song : much too do *his countrymen* love
 to essay their souls in the combats of the list.

If any succeed in his works, sweet is the theme
 he yields to the Muses' stream : for mighty
 deeds^b reft of hymns, remain in deep darkness :
 and we know that in one way alone can the mir-
 ror be held to noble exploits, when, by favour of
 Mnemosyne, the fair-braided, a hero gains in re-
 nowned strains of verse the meed of toils.—But
 the wise long *foreknow* the coming gale,^c nor EP. 1. 25.
 through gain do they neglect. Rich and poor
 advance *alike* to the tomb of death.——

b 18—23. Paraphrase : Deeds
 unsung remain enveloped with the
 darkness of oblivion ; but in the
 strains of the bard they remain vi-
 sible, reflected as in a mirror. The
 wise, therefore, will ever seek the
 poet's favour, to transmit their ex-
 ploits to distant ages, nor delay
 through avarice to obtain this ne-
 cessary concomitant to their joy,
 until life be extinct ; no ! they
 foresee the approach of death as
 the skilful sailor does the coming
 gale ; if favourable, he heaves an-
 chor and sets sail, nor delays for
 any petty lucre his departure, till
 haply the wind veer or sink.

c 25. *ὑπὸ τῆς*, the definite for
 the indefinite, according to Heyne.
 Tourlet explains thus : Dans l'idée
 sublime du poète, le voyage de la

vie, comparée à une navigation, (et
 cette comparaison lui est très-fami-
 lière,) se divise en trois tems ; le
 passé, le présent et l'avenir ; c'est
 ce dernier tems que l'homme doit
 avoir en vue ; c'est à sa renommée
 qu'il doit pourvoir, s'il veut sur-
 vivre à ses dépouilles mortelles :
 les vents accompagnent notre na-
 vigation ; le premier a soufflé sur
 le passé ; le second souffle sur le
 présent ; le troisième doit souffler
 sur l'avenir ; et notre prévoyance
 peut s'en servir pour nous assurer
 une vie éternelle dans la mémoire
 des hommes. Tourlet Trad. de
 Pind. ii. 137. This explanation
 may, perhaps, be regarded as a
 fair specimen of what the Latins
 call, *nodum in scirpo quaerere*.

I hold^d that, through sweet-singing Homer, the tale of Ulysses is greater than what he endured ;
 GRA. 2. 32. since, by high-soaring skill, somewhat of hallowed attends his fictions : and poesy, by fables estranging, deceives ; for the greatest portion of men possess a heart blind ; since, were it granted they should know the truth that regards themselves, valiant Ajax had not, when enraged for the sake of the armour, thrust the dire sword into his breast :——

Ajax, whom, boldest in battle, save Achilles, the gales of the fair-blowing west transported, aboard the rapid barks, to Ilium's town, thence to bring the spouse of ruddy Menelaus.——

ANT. 2. 44. Hades' common wave, I say, rolls on and attains the high and the low : but of deceased

d 29. The poet now quits for a moment the subject, which he has just touched, (namely, that death is common to all,) and which he resumes at l. 44. Having mentioned the immortality the Muse confers, he digresses in lyric spirit to the poems of Homer, which lead him to hint at Ajax's death, who slew himself through anger, the Grecians having given the arms of Achilles to Ulysses rather than to him.

e 44. The poet returns to the idea he mentioned, l. 27. Construction: *Κῆμ' Αἶδα κοινὸν ἔρχεται καὶ ἡ*

νίκῃ (for *ἐπιπικρεῖ εἰς*, falls on) *ἀδόκῳ καὶ δοκίμῳ* (the obscure and the illustrious, or, according to the Scholiast, him that expects not, and him that expects) *τυμὴ δὲ γίνε-
ται τῶν βοᾶν ποῶν* (those vehement in battle) *τεθνηκότων ὧν θεός* (i. e. ἡ θεός, the Muse) *ἄβρὸν αὐτῆς λό-
γον*. This assertion is presently exemplified by the example of Neoptolemus, whose fame, through the poet's genius, survives. The reader will bear in mind likewise that Neoptolemus was of the race of the Aecidae, who founded Aegina.

heroes the honour abides, whose sweet fame the Muse does cherish.

Thus, of a truth, Neoptolemus came to the navel of the earth with the broad dells, and there he in the Pythian fields lies, after sacking Priam's city ;—against which also toiled the Greeks.—Sailing back, he strayed from Scyros : and wandering, they reached to Ephyra ; next awhile he EP. 2. 54. ruled Molossia ;—but his race ever bore that honour—then he sped to the god, from Troy bringing a rich offering first of the spoils : there in battle over the holocausts, a man slew him, resisting, with the falchion.

At the deed the Delphian hosts grieved much : STR. 3. 63. but he had paid the debt of fate ; for 'twas meet, that, within the ancient grove, one of the kingly Aeacidæ should thenceforth remain fast by the gods' well-built fane ; and there dwell, a just and renowned beholder of the heroes' sacrificial pomp. That the deed^f was just, few (*lit.* three) words will

f 68—71. A passage that presents no small difficulties : the obscurity lies principally in the *ῥητα ἔρετα*. The Scholiast seems to insinuate that the poet would thereby point out the three reasons, wherefore it was right Neoptolemus should perish at Delphi : 1st. Such was the decree of fate. 2nd. It suited the dignity of the place, that one of the Aeacidæ should be

buried there. 3rd. It was necessary, a hero should be constantly present at the sacrifices there offered in honour of heroes : *ἀλγεται γάρ, ὅτι μετὰ τὸ θῦσαι ἱναγισμοῦς ἐπίσπενδον*.

The explanation of Heyne, who places a point after *ἐβώνυμον*, l. 70, is, I think, the same as that I have followed in my translation ; according to which the *ῥητα ἔρετα* re-

suffice to prove—a true witness now presides o'er the contests.——

ANT. 3. 75. I have boldness to declare: that through the brilliant virtues of thine and Jove's progeny, O Aegina, the highway of praise is opened from thy race: yet in all deeds sweet is moderation; e'en honey and Venus' dulcet flowers have the power to cloy.——

By nature we differ each, in life allotted the one this, the other that: but that one and the same should bear off universal bliss is impossible: nor can I tell unto whom Fate has granted for a while such the extreme of happiness.

fer to what is mentioned in the line immediately following. Pauw is of the same opinion. Pauw Nott. in Pind. 303. Paraphrase: "Although the Delphians felt great sorrow at the death of Neoptolemus, that hero did no more than fulfil his fated destiny; for it was decreed that one of the Aecidae should be entombed within the sacred grove, and there be sacrificed unto as a hero. That the deed was right, three words will clearly prove—Neoptolemus is now witness to the games celebrated in his honour near his sepulchre."

Hermann adopts a punctuation different from Heyne's: *ἐχρῆν δὲ τὸν ἱνδὸν ἄλσει παλαιάτῳ*——

Αἰακιδᾶν κρείοντων τὸ λοιπὸν ἔμμεναι——*Θεοῦ παρ' εὐτυχία δόμον,*——*Ἡρώϊαις δὲ πομπαῖς*——*Θεμισκοπον οἰκεῖν ἰόντα πολυδύτοις*——*Εὐώνυμον ἐς δίκαν*——*Τρία ἔτια διαρξέσθαι*. Ex Aecidis aliquem, inquit, in supplicationibus praesidem sanctorum sollemnium esse oportebat. Quas inde laudes Neoptolemo atque Aecidis ducere possit, eas se tribus verbis comprehensurum dicit: veracem enim testem certaminibus praeesse Neoptolemum. Eoque etiam spectant, quae sequuntur, in quibus arduum sibi esse dicit, justas Aecidarum generi laudes tribuere. Id est enim ὁδὸς κυρία λόγων. Hey. Pind. Carmm. iii. 303. Herm. Nott.

To thee, Theario,^a *Fate* hath yielded meetness
of bliss befitting to thy estate: nor does wisdom EP. 3. 87.
of soul condemn thee, darer of noble deeds.——

I am a stranger,^b keeping far removed dark
scandal: like to the water stream, shedding true
glory on my friend, will I praise thee; and to the
good such reward is due.

Were he present,ⁱ the Achaean man that dwells STAN. 4. 94.

g 79—84. The poet now proceeds to sing the happiness of Theario, the conqueror's father, famed apparently for his gymnastic skill and his wisdom: this is preceded, according to Pindar's custom, by a moral observation of most wholesome tendency, inculcating content.

h 89—93. Paraphrase: "Thy citizens, O Theario, through envy may disparage thy merit; but I, a stranger, untainted with scandal, will offer thee my praise, and, like the stream which diffuses fertility on the land, shed glory on my friend: and, indeed, such is due to all good men."

i 94—102. Pindar has before mentioned his abhorrence of scandal; following up the same idea, he now observes, that neither his own countrymen, nor the inhabitants of Aegina, nor even the distant nations, can accuse him of calumny, or wishing to disparage the praise due to any. This is expressed in a manner more than usually obscure. The inhabitant

of the Ionian shores (i. e. distant) were he present, would not blame me: to those of Aegina I am bound by the ties of hospitality; 'twere therefore absurd to suspect me of defaming them: as to my own countrymen, among whom I can look each in the face, I appeal to all who know me whether I speak truth. Hey. Pind. Carmm. i. 512.

According to the Scholiast, and those that follow him, these sentences are introduced by the poet to deprecate all idea of blasphemy towards Neoptolemus. It was said that Pindar, in one of his compositions, was supposed to have insulted the memory of Neoptolemus, representing him as slain, ἀμφιπόλοισι μαρτύμενον—μοῖραν περὶ ῥυάν the Epirotæ (who were called Achæi, as descending from the Achæi or Thessalians, who migrated, under Neoptolemus, to Epirus) taking this as an insinuation that their patriarch met his death in sacrilegiously attempting to violate the temple of Apollo, made grievous complaints. The

beyond the Ionian sea would not blame me: *to the natives of Aegina* I am bound by the rites of hospitality; and among my own countrymen, I look on all with eye unabashed, o'erstepping never the proper bounds, from my foot removing all violence:—(may the remaining span of life come happy to me:)—he that knows me can declare whether I approach song, to utter slanderous tattle.—

ANT. 4.
106.

Thou, Sogenes, by tribe from Euxenus descended,—(I swear not to heaving beyond the bound, to brandish, like the brass-barbed javelin, the rapid tongue)—thou who from the wrestle didst, ere thy limbs were scorched by the burning sun, rescue thy neck and vigour unsoiled with sweat:—(were it toil, yet greater were the sweets that succeeded)—do thou, I say, bear with me,^k if in mood somewhat lofty I blazon the glory of *thee*

poet, therefore, now defends himself from the imputation: "Were the inhabitant of Epirus himself here," says he, "he would not blame me: for I am joined to him by the ties of hospitality, as are all the Thebans to those of Thessaly, descendants of the Aeacidae. It is not, then, likely I should defame their founder Neoptolemus." To this he adds another proof, namely, the candour of his mind; which is demonstrated by the testimony of his countrymen. See Hey. Pind. Carmm. ii.

743, sq. 8.; and iii. 46. Fragm. ex Prosodd. and Bened. Ilæf. resp. 583.

k 110—112. See Heyne's proposed punctuation. Hey. Pind. Carmm. i. 513. Nott. and in V. L. ex schedis. Pauw's explanation appears, perhaps, more satisfactory. *Me relinque mihi si in laudando fuerim nimis: Ea res mea est, non tua: ἀνέπαγον χάριν cohaeret ἐὶ ῥαχὺς σίμῃ κατὰδύμεν: In solvendo quod debeo, non sum asper, sed benignus, et potius plus tribuo quam minus.* Pauw Nott. in Pind. 305.

conqueror ; I am not sparing when I deal *the praise that is due*.

To twine crowns is easy—Await—The Muse, of a truth, binds for thee gold with white ivory, and the sweet flower¹ culled beneath the ocean dew.——

Reminded of Jove, when thou singest of Nemea, EP. 4. 118.
gently, *my soul*, raise the famed sound of hymns :
on this land it behoves with godly voice to exalt
the sovereign of the gods ; for he, men say, begat
Aeacus, ruler of your^m fair-named country, and of
thee, O Hercules, the benevolent friend and bro-
ther.——

If man from man derives benefit ; ^{STN. 5.} what shall ^{125.}
we say is to the neighbour a neighbour with soul
unshaken attached ? A joy more precious than
all—and when a god is such.——

Near thee, O *Hercules*, who didst quell the
giants, Sogenes, cherishing a soul affectionate to
his sire, must in happiness dwell on the hallowed
wealthy path of his ancestors : since like as in the ANT. 5.
four-horse yokes of the car, he holds a house, on ^{127.}
either hand, between thy temples.——

1 116. i. e. Coral.

m 125. ὕμῳ.

n 127. The poet now prepares
his return to Sogenes, whose house,

it appears, stood between two tem-
ples of Hercules. γέται, i. e.

ἀπολαύει.

THE EIGHTH
NEMEAN ODE,
INSCRIBED
TO DINIS, SON OF MEGAS,
AN INHABITANT OF AEGINA,
AND
Conqueror in the Stadium.

ARGUMENT.

The loves of the young are some happy, others ill-fated, 1—9. Blessed were the loves of Aegina and Jove; whence was born Aeacus of famed courage, 9—21. Him the poet entreats for those of Aegina, and prays the same felicity as that of Cinyras, 21—31. He returns from his digression, lest envy may make him her mark, 31—37. Envy caused the destruction of Ajax, whence he takes the opportunity of signalizing the power of fraud, 37—58. From such he declares himself far removed, 58—66. His desire is to adorn worth with song, as he now does Dinis, his father Megas, and his tribe.

N E M E A N S.

ODE VIII.

TO DINIS, SON OF MEGAS,

AN INHABITANT OF AEGINA,

And Conqueror in the Stadium.

STR. 1.

HAIL! honoured youth; thou herald of Venus' ambrosial loves; thou, who, seated on the brows of maidens and of youths, dost nurse this with^a

a 4—5. ἀν' ἀγκᾶς χερσὶ, ἀγκᾶς ἀνα χερσίν, ἐν χερσίν. The passage seems to be borrowed from the nurse carrying the babe in her arms. Hey. Pind. Carmm. i. 531, sq.

Schmidius' explanation is: *Lego ego ἀναγκᾶς adverbialiter, in ulnis, reddoque: alium mitibus manibus, i. e. molliter, blande ulnis complexum gestat, cui scilicet honesta desideria indit: alium vero diversis, h. e. ἐν χερσίν ἀλλὰ σκληραῖς χερσίν.* Schmid. Nemeonn. 186.

Benedict reads ἀνάγκας, from ἀνάγκη, in the sense: *some thou bearest in the tender hands of necessity, others in her unpropitious hands.* Pauw approves this last, and with

his usual virulence against Schmidius, observes: ἀνάγκη est in omni amore, et ea ad amandum adiunguntur omnes; sed ipsa illa ἀνάγκη duplex est: una ἀμερος alter βίαιος: ἀμερος, ad amores probos ducit blande; βίαιος ad amores improbos rapit violente: Nihil apertius aut convenientius: Apage igitur putidissimum illud Schmidii ἀναγκᾶς quod ego necio ubi adverbialiter invenerit. Ben. Hrv. περ. 592. Pauw Not. in Pind. 309. In spite, however, of Pauw's specious abuse, the reader will observe the poet is here speaking of two sorts of love, that which is successful, and that which is the contrary, and not of soft and vio-

gentle hands, that with rough!—sweet is it, when in each deed straying not from good success, man is able to enjoy propitious loves; and ANT. 1. 10. such, wardens of Cypria's boons, attended the nuptial bed of Jove and Aegina; and a son sprung forth, sovereign of Oenona, in strength and in counsel excellent.

Him many wished many times to see; for uncalled the flower of neighbouring heroes fain would obey the *warrior's* majesty; both they who in rugged Athens ruled the host; and they who EP. 1. 10. *dwelt* in Sparta, sons of Pelops.—

A suppliant for the friendly land and these citizens, I touch the hallowed knees of Aeacus, bearing amid song a Lydian tiar, framed with daedal art, Nemean monument of Dinis' double stadium and of his sire Megas;—for in truth most lasting to men is the bliss planted under god's favour: such of yore in Ocean Cyprus endowed with STR. 2. 20. wealth Cinyras.^b—

lent or impious amours; since he uses this as an introduction to the loves of Jove and Aegina: the paraphrase, therefore, is: "To some thou grantest success, to others disdain in their love;" which is expressed with true lyric beauty, youth being represented as a rough nurse to some, while others she attends with the tender care of a loving mother.

b 30. See *Pyth. ii. 27, p. 139*, note (f.) The connexion of the ideas from 26 to 31, seems to be: "Dinis and his father Megas had both conquered in the foot-race; a felicity so constant as to be enjoyed both by father and son, could never be obtained, save at the hands of the gods; such, heretofore, was that of Cinyras." The poet was here about to introduce

Here I stop, though borne on rapid feet, breathing ere I speak aught: for many times have many things been told of him: but finding new things, to give them to the touchstone to be proved is a huge danger; such tales are food to the envious: envy, that reaches the good, but contends not against the mean.—

ANT. 2. 39. This, too, encircling with the sword, destroyed the son of Telamon.—Him that wants eloquence, brave though he be in heart, oblivion surely depresses in the dire strife of words; and the mightiest award is adjudged to cunning fraud: for with the secret ballots the Greeks served Ulysses; and Ajax, reft of the golden panoply, struggled with death.

EP. 2. 48. Yet far different were^e the wounds those two heroes warring inflicted with the javelin, defence of men, on the warm bodies of their foes, now around Achilles fresh-slain, anon in the days of

an episode respecting this king of Cyprus, but recalls himself, asserting the difficulty of adding novelty to things so well known to all as the history of Cinyras; which even when achieved, leaves the author exposed to the shafts of calumny—calumny, which attacks only the noble and great. This leads him to mention the fate of Ajax, who, being thereby deprived of the arms of Achilles, put himself to death.—*ἀμφικυλίσσας*, l. 40, *τοῦτο ἐκ τοῦ*

συμβεβηκότος ἀπὸ τῆς καταπτώσεως τῆς κατὰ ἀναιρεσίν φησιν this word is used in allusion to what happened (i. e. the sword circling the body) in his fall when he slew himself. Hey. Pind. Carmm. ii. 754. S.

c 48—54. Despite of the award of the Greeks, Ajax, though less cunning and eloquent than Ulysses, was by much his superior in the field of war.

other toils, destructive to many. But e'en of old existed the hateful art of wily eloquence, associate of flattering tales, compasser of fraud, infamous worker of evil; *a craft* which depresses the brilliant, and lifts up the putrid glory of the obscure.——

May such temper,^d O Jove, ne'er be mine; but STR. 3. 59.
grant I may tread the pure paths of life, so dying
I may not leave to my children disgraceful fame.
Some yearn for gold, while others yearn for boundless fields; but send, that ever pleasing to my countrymen, I may conceal my limbs beneath the dust, praising the praiseworthy; but on the wicked scattering disgrace.

Exalted by the wise and just among men, deeds ANT. 3. 68.
increase, so beneath the green dews the tree
towers to the liquid sky——various are the advantages of friendly bards; chiefly in the toils of the contest: e'en joy has also need to gain belief in the eyes of *the world*——.

O Megas, to bring back *to earth* thy soul were EP. 3. 77.
beyond my power; and vain is the end of empty hopes; but to rear to thy tribe the Chariadae,^e the

^d 59—67. A more sublime effusion of a devout and honest mind can be found in no other pagan author; it would hardly disgrace the inspired writers themselves.
^e 79. Read *Χαριάδαισι*, not *χαριάδαις* τε. See Hey. Pind. Carmm. i. 550. V. L.

mighty pillar of the Muses, for the twice-two
famed *victories of thy feet is within my reach*——.

I rejoice, imparting the praise fitting to thine
exploit: and with song 'all men make their toils
to be void of pain. E'en of old too the hymn of
praise existed; nay, ere was the strife between
Adrastus and the sons of Cadmus.

f 53. sqq. ἐκ δαῖς. In this passage ἐκ must be translated in a very unusual, and (Hermann asserts, unauthorized) signification, (for ἐκ δαῖς.) Some editions read ἐκ δαῖς, spells, charms; to which, by their effect, he compares hymns of gratulation, a term deduced from the ancient medical art. See Hey. Pind. Carmin. iii. 337. Herm. Nott.

THE NINTH
NEMEAN ODE,

INSCRIBED

TO CHROMIUS OF AETNA,

*Conqueror in the Chariot Race, at the Pythian Games,
which were celebrated at Sicyon.*

ARGUMENT.

He proclaims Chromius conqueror in the Pythian games, held at Sicyon, and hence declares him worthy of praise, 1—17. He then digresses to Adrastus, the founder of those games, 17—61. He offers prayers for the Aetnaeans, 61—79. Chromius reckons among the brave of that people, 79—103. Thence the poet returns to the victory, which he extols.

NEMEANS.

ODE IX.

TO CHROMIUS OF AETNA,

*Conqueror in the Chariot Race, at the Pythian Games,
which were celebrated at Sicyon.*

DUOD. 1. **FROM** Apollo, from Sicyon^a coming we will, ye
Muses, to new founded Aetna lead the jubilant
procession ; to Aetna, where in Chromius' happy
mansion the opened gates are stormed by throngs
of guests :—frame then the dulcet hymn of verse ;
for ascending the victorious car it proclaims *the*

a 2. This and the two following Odes have no relation whatever to any victory won at Nemea. It appears by the Scholiast, that they were formerly placed in a separate book from the other Nemeans : they were probably introduced here by some copyist, who wanted to fill up a void in his manuscript : Heyne is of opinion they all three belong to the *ἑκλώμια* of Pindar ; for, as the reader is probably fully aware, the genius of the lyric bard did not confine itself solely to the com-

position of odes in honour of different conquerors, although time has spared but a few fragments of his other works. The victory here commemorated was won at Sicyon, in the Pythian games, founded by Adrastus, son of Talans, when he sought refuge there, being driven from Argos, his country, by the rebellious subjects. Hence the choral procession is represented as passing from Sicyon to Chromius' house in Aetna.

tribute of grateful song to the mother^b and her two children, associate rulers of lofty Pytho.

Among men is a saying—"the deed nobly DuoD. 2.
 "achieved ne'er should be concealed by silence, 18.
 "cast to the ground; but^c the godly laudatory
 "strain of verse befits *lofty exploits*——." On-
 wards then, awake we the tuneful cithern and the
 flute to the glory of this prime of equestrian con-
 tests, which, to Phoebus, Adrastus dedicated, on
 Asopus'^d stream——.

This stream now named, mine be it to embel-
 lish the hero^e with renowned honours;—the hero DuoD. 3.
25.

b 8—12. The hymn is represented ascending the car, to exalt Latona and her offspring, Diana and Apollo, the patrons of these games. A similar personification has already occurred, Ol. iv. 19. p. 31, note (b).

c 16—17. Construction: *ἄριστα ἔργα ἰστέον κατὰ χάριν* *ἀρετῶν*. Benedict reads *κατὰ χάριν*, for *deeds worthy of praise*: Heyne approves.

d 21. A river of Sicyonia.

e 24. Adrastus, who founded the games. The poet having mentioned the Asopus, is led to insert an episode on Adrastus and the other sons of Talauus, who were Mecisteus, Hippomedon, Parthenopaeus, and Pronax. This Talauus was king of Argos; he was assassinated by Amphiarauus, who compelled the sons of him whose

throne he had usurped to flee from their native land. Adrastus went to Sicyon, which was given him as an asylum by Polybus, sovereign of Corinth, whose daughter he married: there he founded games, called Pythian. Some time after Adrastus and his brothers were reconciled to Amphiarauus, who, as a pledge of amity, received to wife Eriphyle, Adrastus's sister. After which was undertaken the fatal expedition of the seven. The Scholiast explains nearly as follows: Proetus reigned over the whole of Argolis. His daughters having become mad, he sent for the seer, Melampus, who descended from Hellenna. The seer cured the daughters of Proetus, receiving for reward the two thirds of the kingdom. One of these parts Melampus kept for himself, and gave the

who, that time he there governed, ennobling by new festivals and by contests of men in valour, and by polished cars, exalted the city. For he escaped Amphiaraus, the bold in enterprise, and the dire convulsion of his paternal home, fleeing from Argos:—quelled by sedition, no more were the sons of Talaus rulers—yet doth the good man arrest increasing enmity—these, as a faithful pledge, giving Eriphyle, sub-

DUOD. 4.
37.

other to his brother Bias. Thus the kingdom was divided between the Melampodidae, the Biantidae, and the Proetidae. Melampus had for son Antiphates, who was the father of Oecleus, and this latter of Amphiaraus. Bias was the father of Talaus, of whom Adrastus was the son. The descendants of Proetus were Megapenthes, Hipponous, Capaneus, Sthenelus. A difference having arisen between Amphiaraus and Adrastus; Talaus was slain by Amphiaraus, and his son Adrastus compelled to fly. He sought refuge at Sicyon, whose king was at that time Polybus; this prince gave him in marriage his daughter, and at his death named him his successor, being without male issue. Adrastus being now a mighty prince, gave his sister Eriphyle to Amphiaraus, his former enemy, and thus having at his command the finest part of the north of the Peloponnesus, he was enabled to undertake the famous expedition against Thebes; from the dreadful carnage of which he alone of the chiefs escaped, having to thank

his fleet courser Arion for his life.

The above is taken in great part from the Scholiast: Larcher, in his Herodotus, avowedly translates the same passage, but makes a strange mistake, which, had it been discovered by any of his critics, would probably have exposed the learned scholar to those charges of ignorance which are so rife among gentlemen of that generous fraternity: the Scholiast says, διαφορά δὲ ἐγενήθη τοῖς περὶ Ἀμφιάραον καὶ Ἀδραστον, ὥστε τὸν μὲν Τάλαν ὑπὸ Ἀμφιάραον ἀποθανεῖν—the latter part of which is translated “Amphiaräus fut tué par ‘Talaüs’”—and the subsequent words of the Scholiast, τὸν δὲ Ἀδραστον φυγεῖν εἰς Σικυῶνα, are rendered in the same strange manner: “Son fils Adraste fut obligé ‘de se sauver à cause de ce meur-tre.’”—So far from Adrastus being obliged to fly from Argos on account of Talaus murdering Amphiaraus, it was Talaus himself who was slain by Amphiaraus.—Hey. Pind. Carmin. ii. 762. S. Larcher, Trad. d’Hérod. iv. 301. See also Herod. Terps. c. 67.

duer of her spouse,^f wife to Oecleus' son, grew the mightiest of the yellow-haired Greeks ; and of yore led to Thebes with the seven gates the host of men, on the path of unpropitious omens : nor did the son of Saturn, brandishing the lightning, urge them enraged to depart from home, but to desist from the march.

But of a truth the throng hastened to approach ^{DRUD. 5.} manifest woe, with brazen armour and equestrian ^{49.} harness : and on the brink of Ismenus, reft of sweet return, they fattened with their corpses the pale eddying smoke ; for seven pyres consumed the robust youths : but for Amphiaræus,^g Jove with the all-powerful thunder's bolt, cleft the deep-bosomed earth, and concealed him and his coursers ere that smitten on the back by Periclymenus'^h spear, he were disgraced in his warlike ^{DRUD. 6.} soul ; for in heaven-sent fears flee e'en the off- ^{61.}spring of the gods——.

If possible,ⁱ son of Saturn, far, far do I avert by

f 37. Eriphyle is so called from her conduct towards Amphiaræus, whom she caused, despite of himself and his prophetic skill, to be of the expedition, where he was erased from the list of the living. See Lemp. Class. Dict. ERIPHYLE. g 57. Compare Ol. vi. 90, sqq. p. 41.

offspring of Neptune, by Chloris, daughter of Thresias. Amphiaræus, worsted in the combat with this hero, had turned his back, and would have been dishonourably slain, had not Jove opportunely interposed. Hey. Pind. Carmin. ii. 764. 8.

p. 41.

i 66. A very abrupt transition

h 61. According to the Scholast, this Periclymenus was the

to the countrymen of Chromius, who were at this time, it would

my prayers, this the haughty struggle of the Phœnician lances for death and life ; I beseech thee, father Jove, long to vouchsafe unto the Aetneans' sons the lot of goodly laws, and to raise that nation to brilliant renown ; in that land exist, indeed, men that delight in steeds, that possess souls superior to wealth——.

DUOD. 7.
73.

Is that which I have said hard to believe?^a since in the things that bring glory the love of honour is secretly quelled by lucre——.

Hadst thou followed Chromius¹ among the foot and the horse, and in the fights of ships, thou hadst learnt amid the danger of hot battle, that in war this goddess it was that urged him to repel the slaughter of Mars:——but few have power to counsel how by force of arm and soul to hurl back the cloud of impending death to the ranks of foes :——'tis indeed related that glory blooms to Hector fast by the Scamander's stream ; but on Helorus' deep rugged banks, where men call

DUOD. 8.
85.

appear, threatened with war by the Carthaginians; hence the poet offers his prayers for the averted of the impending calamity.

k 78—80. The poet fears that what he has just observed of the Aetneans, whose souls are above wealth, will hardly be believed, since so contrary to the usual bent and avarice of mankind; he therefore introduces the example of

Chromius. Schmid. Nemeas: 214. *Alēō*, pro *φύλακτι*, ut *pudor* Horat. i. 24. C. S. 64: *Hey. Phil.* Carmin. i. 539.

l 80, sqq. Paraphrase: "Any one who had borne the shield of Chromius, i. e. attended him in his various battles, might have known, that urged by the goddess *Alēō*, and not by lucre; he hurled death to his enemies."

the pass of Arcis, such light beamed too on Agesidamus' ^{97.} son in the first age of life—and many deeds in other days will I proclaim, *achieved by him* on the dusty plain and neighbouring ocean—but from the toils that have been undergone in youth and in justice life proceeds sweet e'en to old age.ⁿ

May Chromius know that at the hands of the gods he has gained wondrous bliss: for if con- ^{DuoD. 10.} joined to store of riches man obtains glorious re- ^{109.} nown, it is not within his power, mortal that he is, to reach with his feet any other more advanced butt.

The feast loves hilarity: and with the sweet strain the new-blooming triumph is exalted; but daring is the *minstrel* voice when near the wine-cup; mingle then some one the *draught* sweet *forerunner* of the choral hymn;° and dole the

m 99. Agesidamus, the father of Chromius. This battle, on the banks of the Helorus, wherein Chromius so much distinguished himself, was, according to the Scholiast, fought with the Carthaginians: *ἐνίκησι γὰρ ἐν ταῦθα* (i. e. *ἐν ταῖς ἀνταῖς τοῦ Ἑλλήνου*) *Καρχιδονίους, συμμαχῶν Γέλωνι τῷ τυράννῳ, τῷ Ἰπποκράτους διαδόχῳ*. Hey. Pind. Carmm. ii. 766.

n 101—106. The poet will hereafter blazon the many other ex-

ploits of his hero, but confines himself here to the deeds of his youth, as the most important, since thereby he gained that fair name which will accompany him even to the grave.

o 120. The minstrels, it appears, commenced at the tables of their patrons, by drinking a cup of wine ere they struck up their song of praise: hence the wine-cup is termed the *προφάταν*, *προσηγητήν*, *prophet*, *forerunner* of the hymn.

DEOD. 11. vine's potent son in the golden goblets ;^p *goblets,*
121. *I say,* which erewhile the mares gained, and from
Sicyon the holy sent to Chromius with Apollo's
wreaths twined for the worthy.

Father Jove! I pray that, aided by the Graces,
I may celebrate this triumph, and more than all
others with my verses adorn the victory, heaving
nearest to the Muses' mark.

p 133. The prize at the Pythian goblets. See the following Ode,
games of Sicyon, was some golden l. 80.

THE TENTH

NEMEAN ODE,*

INSCRIBED

TO THIAEUS, SON OF ULIAS,

Conqueror in the Wrestling Match.

ARGUMENT.

The poet rapidly commemorates many tales relating to the glory of Argos, but at length directs himself entirely to the conqueror, 1—39. He praises his victories, and hopes he may hereafter win the Olympic crown, 39—68. Thence he proceeds to the praise of his nation, 68—90. Of which was Pamphaes, with whom the Dioscuri sojourned: this leads him to a digression on Castor and Pollux, and the noble instance of brotherly love in the latter.

* See note (a) to the preceding Ode, p. 304.

NEMEANS.

ODE X.

TO THIAEUS, SON OF ULIAS,

Conqueror in the Wrestling Match.

STR. 1. **YE** Graces ! hymn the city of Danaus, and of his fifty brilliant-throned daughters, Argos, god-becoming mansion of Juno ! For through its valiant works 'tis illumed with very many glories.

Long were it to tell the deeds of Perseus touching the gorgon Medusa : many too were the cities by Epaphus' hands founded in Egypt : nor did Hypermnestra^a stray from virtue's path, she that alone judged fit to retain the sword within
ANT. 1. 12. *the scabbard : again, Diomedes,^b the fair goddess*

a 10. Hypermnestra was the only one of Danaus' daughters that spared her husband : for which, however, she was called to an account by her father, but the Argives acquitted her, and so does the poet, observing that she did not thereby commit any sin.— Epaphus was the offspring of Io,

who in her wanderings came to Egypt ; he begot, of Memphis the daughter of Nilus, Libya, and founded Memphis.

b 12. Diomedes was the son of Tydeus, king of the Aetolians. He migrated from Aetolia to Argolis, where he begot Diomedes, ofAdrastus' daughter ; who was not

of the blue eyes, wrought an immortal deity : in Thebes too the earth, scathed by the bolts of Jove, received Oecleus' prophetic son, cloud of war.

E'en by its fair-haired dames does *Argos* too excel : approaching *Alcmena* and *Danae*, Jove of old made manifest this its praise.

Argos too, in upright justice, endowed with the fruit of wisdom *Adrastus*' sire and *Lynceus* :^a and fostered the valour of *Amphitryon* ; and he that in bliss surpasses all^d united himself to the race Ep. 1. 23. of that hero : for while, clad in arms of brass, *Amphitryon* was slaying the *Teleboans*, the sovereign of the immortals, likened to him in face, went into the palace, bearing the dauntless seed of *Hercules* :——him whose spouse in *Olympus*, fairest of the gods, *Hebe*, walks near her mother, *Juno*, protectress of matrimony.

Scant is my voice to produce all the glories Str. 2. 25.

only a famous warrior, but also a recompence for his wound, but
 endowed with immortality, on the this he could not receive, having
 following occasion. His father, devoured human flesh ; the gift
Tydeus, had been wounded in the was therefore, at his request, trans-
 Theban war by *Melanippus* ; en-ferred to his son *Diomedes*.
 raged, he desired *Amphiaraus* to Schmid. Nemeonn. 257. Hey.
 bring him the head of his foe ; Pind. Carmm. ii. 773, sqq. S.
 which being done, *Tydeus* satiated c 21. i. e. *Talaus* and the son
 his revenge by devouring the flesh of *Aegyptus*, spared by *Hypermi-*
 on the skull. Now *Minerva* had nostra.
 promised *Tydeus* immortality, as d 24. *Jupiter*.

whereof the Argive land holds the lot : and the cloyed taste of men is hard to withstand——ne'ertheless, *my soul*, awake the fair-stringed lyre, and sing the glory* of the boxing art——.

The brazen list' impels, of a truth, the people to Juno's sacrifice, and to the adjudgment of the prizes: there Ulias' son, Thiaeus, twice triumphant, won the oblivion of toils *that now seem* easy: erewhile too he prevailed amid the Grecian throng at Pytho, and accompanied by success, gave the Muses to cultivate the crown won on the Isthmus and in Nemea; thrice at the ocean gates gaining *victory*: thrice too on the hallowed fields, beneath Adrastus sway——.^e

Father Jove, that for which in soul he yearns,^h

e 40. λάβε φρονίδα, lit. take into consideration, meditate.

f 41. The Hecatombaea, or Hecraea, celebrated at Argos in honour of Juno, p. 58, note (c). Observe that Ulias was the father of the conqueror, to whom this Ode is inscribed.

g 50—51. The gates of Ocean, i. e. the Isthmus: the fields beneath Adrastus' sway, i. e. Sicyon; see the preceding Ode, note (a).

h 52—61. Is a prayer interposed for the conqueror to obtain hereafter an Olympic crown. This the poet performs in a manner rather obscure: representing the present conqueror as wishing, but not daring to express his wish: he does

not, says he, disclaim the contest through want of courage, but rather, perhaps, through the apprehension, that in case of a defeat he might cast a blemish on his previous victories at Pytho, on the Isthmus, and at Nemea. The translation takes *παραισιδα* in its usual sense, *Aversari, deprecari, potare aversionem vel ablationem*. The Schollast takes the word to mean *παρὰ σοῦ αἰεταῖς τὴν χάριν*, &c. from which Benedict explains the passage thus: *οὐ χωρὶς πόθου παρὰ σοῦ αἰεταῖς τὴν χάριν* (i. e. *δυσπερὶ τῆς νίκης*) and in Latin: *nec tamen id temere (προσφίρων τάλμαν) cogitat, ut citra laborem (ἀμέχθῃ κάρδις) obtinere velit: sed suo me-*

his mouth utters not ; but in thee lies each event of deeds ; nor does he, endowed as he is with valour, seek, through faintness of heart, to avert *thy* favour :—I sing things known unto god, Ep. 2.57. and whoso contends for the prime of noblest prizes :—Pisa possesses the lofty list of Hercules——.

Him too twice,¹ at sundry times,² in the Athenians' feasts, did the sweet voices sing *conqueror* : and the olive's fruit¹ in the fire-baked clay came to Juno's valiant people, *enclosed* within the daedal bounds of the vase.

Theiaeus ! through the * famed line of thy ma- STR. 3. 69.

rito tuaque ope id consequi expetit. Hey. Pind. Carmm. ii. 777. S. Bened. Πινδ. περ. 639. Schmid. Nemeonn. 241.

i 61. The poet returns to the enumeration of his hero's conquests, which he has interrupted from l. 51, to pour forth his prayers to Jove.

k 62. ἀμβολάδαν, i. e. ἀναβολῆς τινὸς γενομένης μεταξύ. Hey. Pind. Carmm. ii. 778. S.

l 64—68. Thiaeus had won twice in the Panathenaea, at Athens, where the prize was a vase filled with oil : these vases, therefore, Pindar represents as coming to Juno's people, i. e. to Argos. With regard to the ἀγγη, Pauw observes, that Schmidius and Benedict understand them properly to allude to the cases in which the

crocks of oil were inclosed : such cases, says he, were necessary, in order that the brittle prize might be carried about in the triumphant procession : they were probably painted and adorned with various devices relative to the victory : such is what the passage allows us to conclude : interpretes antiqui nugantur. Pauw, Nott. in Pind. 323.

* 69—72. Construction : (ὦ) Θειαῖε, ἔπειρά (σοι) τιμὰ εὐάγων (i. e. ἡ ἐπὶ τοῖς ἀγῶσι τοῖς εὐ ἀγωνισθεῖσιν) θαμάκι· σὸν Χαρίεσσι καὶ Τυνδαρίδαις (κατὰ, διὰ) πολύγωντον γένος ματρῶν ὑμετέρων. *Theiaeus, to thee belongs (ἐπειρά σοι, adest tibi, est tibi) the glory of frequent victories (εὐάγων θαμάκις, saepe victoriis illustrata gloria) under favour of the Graces and the*

ternal ancestors, aided by the Graces and the Tyndarides, the frequent glory of victory gained in the list belongs to thee.

Were I kinsman of Thrasyclus and Antias, I would hold myself worthy not to hide the light of mine eyes in Argos! For in how many of *their* triumphs hath Proetus' city, the trainer of coursers, bloomed! Four times too in the recess of Corinth, and among the men of Cleonae: ANT. 3. 80. likewise from Sicyon they came to Argos enriched with the silver wine-cups; and from Pellene, their backs clad in the tender woof.

But beyond power is it to sum the many *shields* of brass *they have won*, (for to number *them were the work* of long leisure,) which Cleitor and Tegea, and the lofty cities of the Achaeans, and that which the Lycean *mount* placed near Jove's *shrine*, to gain by fleetness of foot and vigour of arm——.

But since Castor and his brother Pollux came EP. 3. 91. as guests to Pamphae,^m no wonder that to be good

Tyndaridae, [extending,] *through the whole of thy mother's famed race.* That is to say, "Thou inheritest, "O Thiaëus, a long line of victories won, by thy mother's family:" of these heroes he mentions two, Thrasyclus and Antias, who

won four victories at Nemea and on the Isthmus; the silver goblets at Sicyon; the mantle at Pellene; and repeatedly the brass prizes, given by different cities of Greece.

m 92. Pamphae was, we may suppose, one of Thiaëus' ancestors.

athlets is inborn to them ; for, with Mercury and Hercules, the patrons of wide Sparta^a rule the blooming fate of the lists, mostly careful of just men ; and, of a truth, faithful is the race of gods——.

Exchanging, they dwell in turn one day beside their beloved father,^p Jove, the next beneath the
 STa. 4.
 103.
 deeps of the earth, in the hollows of Therapne, each filling the same lot : since when in war Castor was slain, Pollux preferred such existence to being wholly a god, and ever abiding in heaven. For him Idas, in furious anger, touching the kine, marred with the brazen javelin's point.

From Taygetus, kenning afar, Lynceus^q saw
 ANT. 4.
 114.

n 97. i. e. Castor and Pollux, who shared with Hercules and Mercury the care of the gymnastic lists. Ol. iii. 64.

o 101—102. The drift of these two lines seems to be : "The gods, mindful of the hospitality shewn them by men, shew their gratitude to their old friends by supporting with a fostering hand their posterity, and guiding them to success."

Having mentioned the Dioscuri, the poet now proceeds to a beautiful episode, describing the fraternal affection that existed between them.

p 103, sqq. Aphareus had by Arane two sons, Idas and Lynceus, (who is not to be confounded

with the Lynceus, son of Aegyptus, mentioned in the earlier part of this Ode ;) these associated with the Dioscuri : a quarrel happened between them at the division of some plundered kine, in consequence whereof Idas slew Castor, (who was mortal ;) in return for which, Lynceus was killed by Pollux, and Idas scathed by the thunder.

The immortal Pollux, inconsolable for the loss of his brother, obtained of Jove the permission to share with him the privilege of his birth ; since which time they live alternately in heaven among the gods, and in the tomb with the dead.

q 115. It appears from this, and

both brothers seated within an oak's trunk ; for of all on earth his eye was the keenest ; straight the sons of Aphareus approached with rapid feet, and swiftly did they commit the mighty deed ; at Jove's hands too endured dire woe. For anon Leda's son came pursuing ;' and they withstood fast by their father's tomb. Thence snatching
Er. 4. 125. the sepulchral pillar, they hurled the polished stone 'gainst Pollux' breast ; but him they neither marred nor repelled ; and now he rushing forward with his rapid javelin, plunged the brass' into Lynceus' ribs ; Jove too hurled upon Idas

from the verses quoted by the Scholiast, that after the division of the plunder, the Dioscuri retired in ambush to the hollow trunk of an oak : Lynceus, who was famed for his quickness of sight, ascended to the top of Taygetus, whence seeing the whole of Peloponnesus, he discovered the two brothers in their hiding place, and beckoned to Idas, with whom he hastened to attack them ; in the fray Castor was slain.

The verses quoted by the Scholiast I read thus :—*αἶψα δὲ Λυγ-
κεὺς—Τηθύγιον προσέβαινε, πο-
σὶν ταχίσσι πεποιθὺς—'Αερό-
τατον δ' ἀναβὰς, διεδύκετο νῆσον
ἅπασαν—Τανταλίδου Πίλοπος,
τάχα δ' εἶσδε κύνειος ἥρωος—'Οφ-
θαλμοῖσιν ἴσω κοίτης ὄντος ἡμίνευ
ἄμφω—Κάστορά δ' ἱππόδαμον
καὶ ἀεθλοφόρον Πολυδεύκεια.—
Νύξει δ' ἄρ'—*

"Speedily Lynceus, confiding in
"his swift feet, ascended Tayge-
"tus, and having reached its top,

"descried the whole isle of Pe-
"lops, Tantalus' son ; swiftly too
"the illustrious hero's eye dis-
"cerned both seated within a hol-
"low oak : Castor the tamer of
"horses, and Pollux the bearer of
"prizes ;" &c.—*Hey. Pind. Carmm.*
i. 566 ; and ii. 782. S.

r 131—134. The consequences
of the murder of Castor. Pollux
and the thunder-shafts of Jove
pursued the assassins ; they re-
tired to the tomb of Aphareus, and
there opposing Pollux, hurled a-
gainst him the stone pillar which
adorned the sepulchre ; but Pollux
remained unhurt : for, being Jove-
born, his blood was immortal.

"*Ἀγάλμα* 'Αἰδα is not to be trans-
lated statue of Pluto, but as equi-
valent to *στήλην τοῦ γάμβου*, for sta-
tues were unknown in those early
days. *Hey. Pind. Carmm.* i. 558.
s 131.

Prior aeris erat quam ferri cognitus usus.
Lucret. v. 1392.

According to Hesiod, the earth

the smouldering thunderbolt, bearer of fire ; and
 left of help, they were burnt together.—Battle
 with the mightier is dangerous for men to en-
 counter.—

Swiftly then Tyndarus' son returned to his va-
 liant brother, and found him as yet not dead, but
 striking horror with the pantings in his breath :
 now shedding burning tears, amid his sighs he
 cried aloud :

“ Saturnian sire ! what can ever be the end of
 “ my woes ? Do thou, O king, impart e'en to me
 “ death with this *my brother*. Left of friends,
 “ honour is lost to man : and few of mortals are
 “ in danger faithful to share the toil.”

STR. 5.
137.ANT. 5.
148.

Thus he spake : then Jove came before him,
 and uttered these words :

“ Thou art my son : but this *thy brother*, her
 “ heroic husband pouring mortal seed in thy mo-
 “ ther, engendered. But go to, ne'ertheless I
 “ grant thee choice of these : if thyself eschewing
 “ death and hated age, thou preferrest to dwell
 “ in Olympus in company of Pallas and Mars of
 “ the black spear ; the lot of those is thine : but

EP. 5.
159.

was first ploughed with brass, iron who worked that metal were still
 not being discovered : and even called χαλκεύς.
 when it was very common, those

“ if thou hast at heart to persevere for thy brother, and to yield him equal share of all, then
“ shalt thou breathe, dwelling half beneath the
“ earth, half in the golden domes of heaven.”

When the god had spoken thus, *Pollux* resolved not the double choice in his soul: and *Jove* freed the eye, and next the voice of *Castor* with the brazen tiar.

THE ELEVENTH
NEMEAN ODE,

INSCRIBED

TO ARISTAGORAS,
PRESIDENT OF THE PRYTANEUM OF TENEDOS,

And Son of Arcefilaus.

ARGUMENT.

The poet congratulates Aristagoras for his accession to the magistracy, 1—12. Praises him for his father, the beauty of his form, and the victories he had won in the lists, 12—42. He deduces his origin from Pisander, 42—50. And finally observes, that in noble blood the valour of ancestry now sleeps, anon shines forth in pure lustre.

NEMEANS.

ODE XI.

TO ARISTAGORAS,

PRESIDENT OF THE PRYTANEUM OF TENEDOS,

And Son of Arcesilaus.

- STR. 1. **OFFSPRING** of Rhea,^a thou, unto whom have been allotted the Prytanæa, Vesta, sister of Jove, most lofty, and of Juno, the sharer of his throne ! do thou welcome to thy palace Aristagoras, welcome also his fellows, who worshipping thee, watch,
ANT. 1. 7. near the brilliant sceptre, the safety of Tenedos, before all other gods^b oft honouring thee with

a 1. Aristagoras had just been this Ode.

admitted into the magistracy, the seat of which was probably the prytaneum, since in most republics the *πρόεδρος* was the highest magistrate (Liv. 42, 45,) and there it was he offered sacrifice : each city in Greece had its prytaneum, in which was worshipped Vesta and her *πῦρ ἀσβεστόν*. This will suffice to shew the propriety of the poet's invocation to Vesta, the daughter of Rhea. See also Larcher, Trad. d'Hérod. i. 440, sqq. where he explains the opening of

b 7. In the Greek it is *πρώταν* *θεῶν*, *primum decorum*, which the Scholiast explains by telling us, that it was usual (doubtless in all solemn sacrifices and prayers) to begin with invoking Vesta ; which comment I therefore thought proper to insert into the text, (Thee, first invok'd in ev'ry solemn pray'r) instead of translating the Greek words literally, since without this, the meaning of them is not obvious: West. Trans. of Pind. 222, 368. Oxford, 1810.

libations, oft too with the fat *of sacrifice* : harp and song resound near them ; and at their boards ever spread, the right of Jove, the hospitable, is adored.

Do thou then *vouchsafe* that in glory and with heart unmarred, they may perfect the lofty duties of the twelvemonth. Meanwhile I proclaim a Ep. 1. 19. happy man his sire Arcesilaus, and *exalt* the wondrous frame and inborn valour *of his son*.——

Whoso possessing wealth* exceeds in beauty others, and in the contests prevailing, hath shewn might ; he shall be mindful that he is clothed in mortal limbs, and *hereafter* will be clad in earth, the end of all things.——

And with the goodly praise of citizens, it be- Sta. 2. 22. hoves *this hero* to be extolled and sung, adorned with dulcet strains : from his neighbours won sixteen brilliant triumphs in the Palé, and far-beaming Pancratium^d have crowned Aristagoras and

c 14—21. The poet, as is often his custom, breaks the string of praise, to interpose a moral reflection on the brevity of human life. The laudatory strain is resumed at l. 22.

d 26—27. By these words it appears that the two exercises in which Aristagoras had gained so many victories, were the palé, or

wrestling, and the pancratium.—The first of these required great strength and agility of body ; the second not only strength and agility, but great courage also, since it was a very rough and dangerous exercise : for which reason we need not wonder at the parents of Aristagoras for being unwilling to let him enter the lists at Pythia

his fair-named land : but his parents' fainter hopes
 ART. 2. 28. barred him to assay the combats in Pytho and in
 Olympia.

Yes! For by Horcus,* I hold that, had he come
 to Castalia and to Saturn's fair-embowered hill, he
 would have returned in more noble mood than the
 rival boxers, exalting the quinquennial feast, rite
 Ep. 2. 34. of Hercules, and his locks entwined with the pur-
 ple boughs.—But among mortals, vain boast-
 ings bereave the one of bliss, while again, with its
 hand drawing backwards, the undaring soul es-
 tranges from his own glory another that holds his
 valour cheap overmuch.—

and Olympia ; which being the most famous of the four sacred games, he was sure to meet there with antagonists that would have put his strength and courage to the severest trial, and perhaps endangered his life. The compliment, however, which Pindar here makes to him, by saying, that he could have answered for his success, could not but be very acceptable. West. Trans. of Pind. 388, 389. Oxford, 1810.

e 34—36. Translated from Beck's punctuation *τίθμιον κομάσαις, ἀνδραγάμενός τε*, &c. Beck. Pind. Carmm. ii. 434. Hey. Pind. Carmm. iii. 395. Herm. Nott. With regard to the oath used by the poet, (by Horcus, by the oath itself) the Scholiast observes, *ἰδίως γὰρ οἱ παλαιοὶ κατ' αὐτοῦ τοῦ ὅρκου ὤμι-*

νον. ("Ἄλλως) *ἐλάβειν τοῦ ὀρκίου οἱ ἀρχαῖοι παρελήφανον τὰ ὀνόματα τῶν θεῶν*. "through a
 "certain discretion in swearing,
 "the ancients omitted the names
 "of the gods." Hey. Pind. Carmm. ii. 790. S. It is, apparently, by a similar devout reason, that the present inhabitants of the fair land of Hellas swear *μὰ τὸ ναί· by the yes*; an oath said to be derived from the words of our Lord, (But I say unto you, swear not at all; neither by heaven, &c. &c. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. Matth. v. 34, seq.) and certainly preferable to that abundance of blasphemous and varied metaphor which composes the swearing dialect of England and the adjacent countries.

Easy indeed was it to recognise Pisander's STR. 3. 43.
 blood of old *proceeding* from Sparta (since from
 Amyclae¹ he came with Orestes, hither leading a
 band of brazen-mailed Aeolians;) and that from
 his maternal ancestor Melanippus blended² with
 Ismenus' stream.

But ancient worth alternating brings vigour to ANT. 3. 49.
 the race of men: of a constancy neither does the
 black tilth yield fruit; nor do the trees in each
 revolution of the year bear fragrant flowers equal
 in abundance, but in turn: thus too does fate rule
 mortal vigour.

But of what proceeds through Jove no manifest EP. 3. 55.
 token exists for men: ne'ertheless we walk in
 haughtiness, perpending many deeds; for *mortal*

f 44. Tenedos, together with Samos and Lesbos, was reckoned as part of Aeolis: Strabo bears testimony that Orestes was the first who projected the Aeolian colony in Asia, although he did not complete it: ἡ τῶν Αἰολίων ἀποικία ἰσκειδόμενη ἀπὸ τῆς Κυζικηνῆς μέχρη τοῦ Καΐκου καὶ τοῦ Ἑρμου ποταμοῦ. Τίτρασι γὰρ γενεαῖς πρεσβυτέραν φασὶ τὴν Αἰολικὴν ἀποικίαν τῆς Ἰωνικῆς· διατριβὰς δὲ λαβεῖν καὶ χρόνους μακροτέρους. Ὅριστον μὲν γὰρ ἄρχει τοῦ στόλου τοῦδ' ἐν Ἀρκადίᾳ τελευτήσαντος τὸν βίον, διαδίζασθαι τὸν υἱὸν αὐτοῦ Πίνδαλον, ἡγήκοντα ἔτισι τῶν

Τρωικῶν ὑστερον, ὅπ' αὐτὴν τῶν Ἡρακλειδῶν εἰς Πελοπόννησον ἐξοδὸν εἶτ' Ἀρχίλαον υἱὸν ἐκείνου περαιῶσαι τὸν Αἰολικὸν στόλον εἰς τὴν νῦν Κυζικηνήν. Γρατὴν δὲ τὸν υἱὸν περαιῶσαι τὸ πλεῖον τῆς στρατιᾶς εἰς Αἰόβον, &c. Strab. xiii. c. Gedik. Pind. Carmm. Sell. 269.

g 46—48. That is to say: "his blood, descending from Melanippus, who was an ancestor of his mother, is of Theban origin;" expressed by the poet "as being mingled with the stream of Ismenus," which, all know, was a river of Boeotia."

limbs are bound with hope unblushing; yet the tides of *event* lie far removed from foreknowledge,—it behoves to seek the mean of advantage; but dire is the folly of pursuits unattainable.

THE
ISTHMIANS.

THE FIRST
ISTHMIAN ODE,

INSCRIBED

TO HERODOTUS OF THEBES,

Conqueror in the Chariot Race.

ARGUMENT.

Laying aside his other business, the poet declares he will compose a hymn to Herodotus, after the example of Castor and Iolaus, 1—22. To whose praise he then digresses, 22—44. He then returns to the conqueror, whom he praises, and whose victories he enumerates, 44—96. He next launches into a description of the conqueror's great happiness.

ISTHMIANS.

ODE I.

TO HERODOTUS OF THEBES,

Conqueror in the Chariot Race.

STR. 1. **THEBES**^a of the golden shield, my mother! thy concerns will I hold more important e'en than my *other* occupation: may the rugged Delos, on which I^b pour my genius, pursue me not with her indignation:—What to the good is dearer than their honoured parents?—

a 1—4. The poet, when he undertook to compose this hymn of praise, was busied in preparing for the inhabitants of Ceos a paean to Delos. The paean of Pindar was a hymn containing et hominum et deorum laudes. Servius in Aeneid. 10, 738.

b ἢ ἐκίχυνται, ἐγκτεται, in qua hymno ornanda occupatus sum, stu-

dio effuso. Hey. Pind. Carmm. i. 576. The Scholiast explains it: ἐφ' ᾧ νῦν, τῇ Δήλῳ, τὴν σπουδὴν εἶχον τῆς γραφῆς. Hey. Pind. Carmm. ii. 797. S. Benedict observes: κεχυμένος Graecis dicitur qui πᾶς καὶ ὅλος est in aliqua re: ut εἰς ἀφροδίσια κεχυμένος. Ben. Πινδ. περ. 658.

Bear with me, isle of Apollo.—Favoured of the gods, I will, of a truth, bring to an end^c both hymns: exalting amid choral song with the ocean ANT. 1. 8. men, Apollo of the unshorn locks on Ceos' soil, encircled by the deep: and the sea-bound brow of the Isthmus; since to Cadmus' host it has yielded from the combats six wreaths, victorious glory to our land.—The land too wherein Alcmena pro- EP. 1. 15. duced the adamantine boy, before whom of yore quaked the hound of Geryon.

But I working to Herodotus the prize for the four-horse car, who with no alien hands ruled the reins, will unite him to the Castorean or Iolaus' hymn: ^d for of all heroes, those guiders of the car were born the noblest in Lacedaemon and in Thebes: they too in the games handled most STR. 2. 26. combats, and adorned their mansion with tripods, and with cauldrons, and with golden goblets tasting of the victorial wreaths: bright shines their valour too in the naked stadia, and in the mailed race, amid the clatter of shields.

How nobly too does it shine by their arm! heav- ANT. 2. 33. ing with the lance, and when they hurled the stony disk!—for not yet was the pentathlon:^e no! to each labour was decreed its *separate* prize: with

^c γ. ζεύξω ἀμφοτέρων χαρίων "honour such a hymn as was sung
 ῥίλος, utrumque hymnum ad finem "after the chariot victories of Cas-
 deducam. Hey.Pind.Carmm.i.576. "tor or Iolaus:"

^d 21. i. e. "I will sing in his ^e 35. See vol. i. p. 105, note (g.)

the many boughs of which their locks begirt, they oft appeared on Dirce's streams, and fast by Eurotas—they, Iphicles' son, citizen of the race
 EP. 2. 40. sprung from dragon's teeth,* and Tyndarides, who among the Achaeans dwells in Therapne's lofty seat.—All hail !

Folding the strain around Neptune, and the godly Isthmus, and the Onchestian shore,^f I will, amid the honours of this hero, blazon the bright-famed lot of his sire Asopodorus, and his paternal land of Orchomenus, which, from the boundless
 STR. 2. 51. main, received him struggling in chilling woe with shipwreck ; but now again the inborn fate of ancient bliss attends *his family* :——He that has suffered toil, possesses also in mind foreknowledge.

Since in all pursuits^g glory is to be attained,
 ANT. 3. 58. both by expense and toil ; to them that have found such it behoves to yield, with unenvious soul, noble praise ; and since easy to the min-

* 41. Σφαγρῶν the Thebans are so called, because they were supposed to have sprung from the dragon's teeth sown by Cadmus. Ben. Πινδ. περ. 445. To avoid ambiguity, I have inserted the comment in my text, both here and at Pyth. ix. 145.

^f 46. The Onchestian shores are taken by Heyne as alluding to the lake Copaïs, to the eastward of which was situate Orchomenus of Boeotia ; whither, it appears, that

Asopodorus, the father of our hero, sought refuge when exiled from Thebes. Hey. Pind. Carmm. i. 580, and ii. 796. S.

^g 58—64. Construction : εἰ δὲ (κατὰ) πᾶσαν ὁρᾶν κείται (for προ- κείται, *proposita est*) ἀρετὰ (virtus, *victoria, laus*) ἀμφοτέρων (ἐν) δαπάναις τε καὶ πόνοις, χρὴ φέρειν ἀγάνορα κόμπον μὴ φθονεραῖσι γνώ- μαις (τοῖς) εὐρόντεσιν νιν (i. e. τοῖς εὐροῦσι τὴν τοιαύτην ἀρετήν.)

strel is the gift for all toils, singing the goodly strain to rear a universal glory.

For in various works various is the sweet reward EP. 2. 65.
to men, to the shepherd, the husbandman, and the hunter, and him that the sea feeds: for each of these is intent chasing from his belly painful hunger: but who in the games or warring has gained splendid glory, he receives, when praised, the loftiest gain, the flower of citizens' and strangers' speech.

But alternating,^h it behoves us for the chariot STR. 4. 76.
victory to sing our neighbour Saturn's son, shaker of the earth, ruler of the Hippodrome: thy sons, too, Amphitryon, it behoves to address, as also Mnyas' recess and the honoured Eleusinian grove of Ceres and Euboea, for your curved cirques: thy precinct, too, O Protesilas, in Phylace of the ANT. 4. 83.
Achean race, I add to my song.

But to proclaim all which Mercury, sovereign of the list, has given to Herodotus through his steeds, the hymn scant in length forbids:—oft, of a truth, does¹ that which is held in silence bring the greater pleasure.

^h 76—84. The poet now hints at the various games in which Herodotus had conquered; but mentions only the deities and heroes to whom they were sacred: those of Onchestus to Neptune; the Iolaea, at Thebes; the Eleusinian; those

of Euboea; and lastly, the funeral games in honour of Protesilaus, in Thessaly.

ⁱ 88—89. One of those sentences in praise of brevity so frequent in our author.

EP. 4. 90. May he, borne on the shining wings of the sweet-sounding Pierian maids, fill his hands e'en in Pytho too, and with the noblest boughs of the Olympic games, and of Alpheus, working glory to Thebes of the seven gates :—whoso cherishes hidden wealth beneath his roof, and, overturning^k others, smiles, he knows not that he must deliver his soul to Pluto, reft of glory.

k 98. ἄλλοισι δ' ἱμπίπτων γελᾷ, Pyth. viii. 117. luctator irruit, ad-
superbit, est victor, pro ἱμπίπτει versarium prosternit. Hey. Pind.
ἐνίπτεσιν, superior factus est aliis; Carmm. i. 586.
ductum ἱμπίπτων a lucta : ut

THE SECOND
ISTHMIAN ODE,

INSCRIBED

TO XENOCRATES OF AGRAGAS,

Conqueror in the Chariot Race.

ARGUMENT.

This hymn is sent to Thrasybulus, the son of Xenocrates, the conqueror: Pindar declares that he does it after the manner of the ancient poets, who loved beautiful boys, and did not write for lucre's sake, which is now the custom, 1—19. That his father has added to his victories an Isthmian crown, 19—42. That Aenisidamus' race is ennobled with triumphs and hymns, 42—50. That Xenocrates' worth deserves praise, and this hymn, which is sent by Nicasippus.

ISTHMIANS.

ODE II.

TO XENOCRATES OF AGRAGAS,

Conqueror in the Chariot Race.

STR. 1. **OF** old, Thrasybulus, the men who mounted the car of the Muses with the golden fillet, advancing, *accompanied by* the famed lyre, often aimed the sweet-sounding hymns against boys, whomso, beauteous, possessed youth, sweetest
ANT. 1. 9. woer of Venus, the fair-enthroned: for then the Muse was not mercenary, no lover of lucre; nor were the dulcet strains sold by the sweet-toned Terpsichore, bearing on their brow the stamp of venality.

But now *the times* are such as make us mindful of the Argive's saying, that approaches nearest to

a 12. Read *μελιφθόγγου*, instead of *μελίφθογγου*. Hey. Pind. Carmm. i. 589. With regard to the preceding part of this Ode, I refer the over-curious reader to Schmid. Isthmi-onn. 41, 42; Ben. Πινδ. περ. 675. and the Scholiast, but do not choose

to enter into any further disquisition, as it appears the poet is alluding to a crime concerning which we should follow the precept of St. Paul, *let it not be once named among you*. Eph. v. 3.

truth—"O man! Money! money!"^b—which EP. 1. 17 he spoke, when rest of wealth and of friends:—I sing not to one unknowing, for thou art wise.

Neptune honouring the man of cars, sent the wreath of Dorian smallage wherewith to bind his locks, yielding to Xenocrates^c the Isthmian horse-prize, him the light of Agragas' people. In Crisa, Apollo, wide in power, looked upon him, STR. 2. 24. and granted splendour e'en there: and in brilliant Athens, joined to the praise of Erectheus' sons, he blamed not the driver's hand, guider of the car, which Nicomachus opportunely applied to ANT. 2. 32. the slackened reins.——

Xenocrates, whom the heralds of the hours knew, men of Elis,^d priests of Jove, Saturn's son, having *ere then* experienced hospitable offices *at his hands*: and they greeted him with sweet-breathing voices, as he rushed into

^b 17. ἀνὴρ, vulgare esset ὡς ἀν-
δρεῖς. Hey. Pind. Carmm. i. 590.
This was a saying of Aristodemus,
of Sparta: and is quoted by Pin-
dar to express his dissatisfaction
at the power of wealth, and the
infidelity of mankind. West, who
has given a version of this Ode,
translates the saying of Aristode-
mus thus: *money, money is the man*;
or, according to our English, *money*
makes the man. West. Trans. of

Pind. 396. Oxford, 1810.

^c 21. Xenocrates, the father of
Thrasybulus; he was son of Aeni-
sidamus, and brother to Theron, to
whom is inscribed the Ol. ii. and
iii.

^d 36. i. e. the Agonothetae,
who, it seems, had been treated
hospitably by Xenocrates in Sicily,
and consequently were glad to see
their old friend win the prize.

- EP. 2. 40. the lap of golden Victory, on their own land, the land which men call the grove of Jove Olympian; where the sons of Aeneasidamus were mingled to deathless glory; for indeed not inexperienced is your house, O Thrasybulus, in lovely triumphs, or the honeyed strains of praise—since
- STR. 2. 47. no rugged way nor steep path is it when the bard brings the Heliconian maidens' glory to the house of men high-famed.

Far should I hurl the disk, were I to aim at the pitch, which Xenocrates has attained beyond all men through his sweet nature;—among his citizens he was in speech modest; to the training

ANT. 2. 55. of steeds* inclined, according to the Grecian fashion, he approached all the festivals of the gods; nor' at his table did the blowing gale e'er cause him to furl the sail; no, sailing with the southern winds, he passed to Phasis; with the northern to Nilus' banks.

- EP. 2. 63. Let not Thrasybulus, for thoughts of envy hang around the minds of mortals, let him not hold now

* 55—58. See Hey. Pind. "those of the north even to the Carmm. i. 594: Note 54. "banks of the Nile." Heyne supplies after *Ἰερίαις, αἶθραις*, i. e. *calidis adeoque australibus ventis*:

f 59—62. Paraphrase: "His hospitality was ever great, so much so, that its fame was borne in (i. e. *ὄν*) *χειμῶν* for *ὄν χειμῶναις* *πρὸς αἶας*, for the northern winds: "even to the Euxine shores: on

in silence his father's worth, nor these strains; for,
in truth, I have not composed them to remain
immoveable.

Do thou, Nicasippus, declare these things when
thou shalt reach my dearly loved host.



THE THIRD
ISTHMIAN ODE,

INSCRIBED

TO MELISSUS OF THEBES,

Conqueror in the Chariot Race.

ARGUMENT.

That noble exploits should be celebrated, 1—14. Such are the present Isthmian victory of Melissus, and his preceding Nemean conquest, 14—21. The conqueror emulates his ancestors.

ISTHMIANS.

ODE III.

TO MELISSUS OF THEBES.

*Conqueror in the Chariot Race.**

STR. 1. **WHOSO** of men, after gaining success, whether by the glorious contest, or the power of wealth, subdues in his soul dire arrogance,* he is worthy to be mingled to the praise of citizens.

* Heyne regards this Ode as distinct from the fourth, although wrongly placed in the collection; as he is of opinion the victory this short composition commemorates, was subsequent to that celebrated in the following Ode. Many other editors are of opinion that these two Odes are improperly separated, but that they were written originally as one, in honour of a victory gained in the pancratium. The reader will find the arguments on either side developed with considerable impartiality by Hermann. Hey. Pind. Carmin. iii. 398, sq. Herm. Nott. See also Hey. Pind. Carmin. i. 598. Ahlwardt

has edited both as one Ode, consisting of five strophes, with their corresponding antistrophes and epodes. Ahlwardt, Pind. Carmin. 194—198.

a 4. Κόρος signifies satiety, and the consequent disgust, arrogance, pride, &c. The word appears here, as in Ol. ii. 178, to be nearly equivalent to ὕβρις. The passage of the author, where it seems, from the want of context, most difficult to assign a proper meaning to Κόρος, is Ol. xiii. 12. where Gedike translates it, *Unzufriedenheit*. Larcher renders the whole line (Ἐθελοντι δ' ἀλεξέειν Ἰβριν, Κόρου—μαρίπα θρασύμυθον) “Voulant re-

Jove hail ! for from thee mighty worth befalls
mortal men : and of them that serve thee long
lives the bliss : whereas with wicked minds it
holds not converse, thus blooming to eternity.

To glorious deeds belongs their reward :——it ANT. 1. 11.
behoves to hymn the good : alike it behoves to
exalt with pure strains him that heads the choir.^b
The success of two contests Melissus possesses, to
turn his heart to sweet joyfulness ; he that in the
dales of Isthmus hath obtained the wreaths : and
in the shaggy lion's hollow grove blazoned
Thebes, prevailing in the horse-race. EP. 1. 21.

He disgraces not the family glory of his ances-
tors. Of a surety you know the ancient glory
of Cleonymus, won in the car : and from his mo-
ther's side, his kindred, with the race^c of the Lab-

"pousser l'Insolence audacieuse,
"mère du Dédain." Larcher, Trad.
d'Hérod. v. 494. Larcher cer-
tainly had not read the whole pas-
sage, of which he has here trans-
lated a part, or he would have
seen that ἰθαλλοῦσι cannot be a par-
ticiples ; but that it must be a Do-
rism for ἰθαλλοῦσιν, even if we do
not admit the Scholiast's explana-
tion. I make this remark in order
to defend my own translation, and
not through any cavilling invidi-
ousness towards the learned and
venerable Frenchman, whom I re-
spect and admire, as one of the
brightest ornaments of a land, to

which I am dearly attached by
the ties of blood and the recollec-
tions of boyhood.

b 13. i. e. the conqueror that
leads the triumphal procession.

c 29—31. The woes of the fa-
mily of the Labdacidae, namely
Laius, Oedipus, &c. are well
known. The poet, therefore, sub-
joins these observations, lest the
misfortunes of his ancestry should
seem still to pursue the present
conqueror ; for *Tempora mutantur,
et nos mutamur ab illis*. Ox. Pind.
447. By the last the poet would
insinuate, that mortals are subject
to the variations of fortune ; this

dacidae partakers in wealth, pursued the toils of the four-horse chariot.——

In revolving days time alternating, brings now this, now that : the sons of the gods at least remain unmarred.

he expresses by the contrary : "the " changes of fortune." Hey. Pind.
" gods alone are untouched by the Carmm. i. 602.

THE FOURTH
ISTHMIAN ODE,

INSCRIBED
TO THE SAME MELISSUS
AS THE FOREGOING.

ARGUMENT.

Praise of Melissus' ancestors, 1—24. The death of four of the family in war, 24—28. Their fame, which had slept during some time, is now again awakened by Melissus' Isthmian victory, 28—41. His ancestors also were famed in the lists, though they obtained no victory in the periodical games, 41—57. Even the brave may be overcome by an inferior, as is proved by Ajax, who was conquered by Ulysses, 57—62. Ajax has acquired, however, immortal glory by Homer's verse, 62—72. The glory of song is also due to Melissus, who, though no giant, has obtained the pancrastic prize; in this he is like Hercules, who overcame Antaeus, 72—93. Thence a digression concerning Hercules, and the funeral services performed yearly by the Thebans.

ISTHMIANS.

ODE IV.

TO

THE SAME MELISSUS AS THE FOREGOING.

STÆ. 1. **THROUGH** the gods endless on all sides is, O
Melissus, the path for me to follow, in song, your
exploits ; for thou hast, in the Isthmian games,
shewn an easy pass *to praise*.*

Wherewith, under favour of god, ever bloom-
ing, the sons of Cleonymus traverse the mortal
bourne of life.—At various times, various
ANT. 1. 11. are the blowing gales that agitate all men.
—These, therefore, are sung as honoured of
old in Thebes, hospitable to their neighbours,
and reft of noisy arrogance. Whatso flies among
men, bearing witness of the boundless glory of
the deceased and the living, *in these* they reached
e'en to the highest pitch : and in valour they of
their house touch the extreme pillars of Hercules.
EP. 1. 21. —So that it were beyond power to attain yet

* 2. εὐμαχᾶν, i. e. εὐπορίᾳ, an der Gr. Germ. Lex. i. 576, 581.—
easy way, convenient road. Schnei- 1. 6. ἀσπί, ἀσπίς sc.

greater glory.—They were trainers of steeds, and were pleasing to brazen Mars. Yet in one day the fierce cloud of war deprived the happy mansion of four heroes. But now again, the wintry darkness of the varied months past, they have, through the will of the immortals, bloomed, like the soil, with purple roses.

But the shaker of earth, he who dwells in On-STR. 2. 32.
chestus, and on the ocean bridge, before Corin-
thus' walls, yielding to their race this fair hymn,
raises from the bed olden Fame of glorious works;
for she had sunk to sleep; but now awake shines
her frame, like Lucifer, glistening amid other
stars.

She in the fruitful land^a of Athens having bla-ANT. 2. 42.
zoned that they vanquished in the car and in the
Adrasteian contests of Sicyon, yielded to them as
now, the wreath of song *from the* bards of those
days.

Nor did they withhold the curved car from the

a 42—50. Paraphrase: "The
"ancestors of Melissus won the
"prize in the games at Athens and
"Sicyon: they also tried their
"prowess at the games, where all
"the Grecians collected, i. e. the
"Olympian, Pythian, Nemean,
"Isthmian, *but were not successful*,
"although they gained some glory
"thereby; for, adds the poet,
"those who never tempt the con-
"test must remain in obscurity;
"but even those who contend, re-
"main unfamed in their victories,
"unless they win the prize in the
"principal games." See Hey.
Pind. Carmm. 1. 608.

common festivals; but contending with all Greece in expence, they delighted in horses: for to those
 EP. 2. 52. that tempt not *the contest* belongs dark silence: obscure too is the victory, e'en of them that strive for success, until they reach the utmost verge; for that it is which gives their glory.^b

The art e'en of inferior men,^c seizing, o'erthrows the better:—you know of a surety the bloody might of Ajax, whereby, in the late night piercing himself with his sword, he cast shame on the sons of the Greeks, whoso went to Troy. But Homer,
 STR. 2. 63. of a truth, honoured him through men, and exalting by strains of heavenly verse his whole worth, made them to be sung by future races.—For such deathless sounding fame attends when the bard sings aught well: and athwart the earth, bearer of all fruits, and o'er the ocean ever proceeds the unquenchable beam of noble works.

b 55. According to Heyne's reading, κλῖος for τίλος. Construction: διδοῖ γὰρ (sc. τοῦτο, τὸ κτεῖναι ἐπὶ τίλος ἀκρον) τὸ κλῖος τῶνδε.

c 57, sqq. Having insinuated that the ancestors of Meliasus did not win the prize at the great games, the poet now proceeds to shew that it is not always the best who succeeds; this he exemplifies by the contest between Ulysses and Ajax, for the panoply of Achilles: yet he observes Homer has done justice to Ajax, thereby,

perhaps, hinting he will perform the same service to Meliasus' ancestors.

— 65, sq. πᾶσαν ἀπερὲν ὀρῶσας κατὰ ῥάβδον θεισσιεῖων ἐπῶν (i. e. κατὰ ῥάβδους, στίχους, ἐπῶν) ἔγραψε auctor fuit, τοῖς λοιποῖς ἀδύρειν, (i. e. διῶκειν.) Hey. Pind. Carmin. i. 612. The ῥάβδον of this passage the Scholiast explains by σύνθεσιν δειῶν ἐπῶν, it is therefore equivalent, nearly, to ἐπῶν θίσιν, Ol. iii. 14, and ἐπῶν στίχας, Pyth. iv. 100.

May we find the Muses propitious! so shall we ANT. 3. 73.
 light the torch of song e'en to Melissus, scion of
 Telesiades, a crown worthy of the pancratium.
 For during the toil *he was* in soul like the daring
 courage of fierce roaring lions; but in prudence
 he was the fox, that supine withstands the eagle's
 onset.

But to disgrace one's foe it is lawful^d to use all EP. 3. 83.
 means.—For to him has not been allotted an
 Orion's frame: but *he is* contemptible to the
 sight, though of heavy power* in the contest.
 Thus, indeed, from Cadmean Thebes came of
 yore to Antaeus' house a hero, in stature small,
 but in soul unbroken, to wrestle in Libya, the
 bearer of corn: so might he subdue *the tyrant*,
 that with strangers' skulls roofed Neptune's tem-
 ple; he, the son of Alcmena, who having search-
 ed all earth and the face of the profound hoary
 main, and opened the sea to navigation, sped to
 Olympus; and now near Aegiochus he dwells, STR. 4. 94.
 cherishing the fairest bliss; their friend, he is
 honoured by the gods, and has in marriage Hebe,

d 82—83. Both cunning and strength may be used to gain victory. Hey. Pind. Carmm. i. 618. It would seem that the conqueror to whom this Ode was addressed, was far from possessing a giant's frame: the poet takes

advantage of this circumstance to mention Hercules, to whom he compares, tactily, his hero. The exploit mentioned by Pindar, is by some authors represented as performed against Cynus. See p. 86.

* 84. Read *αἰκμή*, not *αἰχμή*.

he, a sovereign of the golden dome, and by his spouse Juno's son.

ANT. 4.
104.

Hercules, unto whom above Electra's* gate we citizens, tending the feasts and the new-founded altar-crowns, perform the funeral service of the eight brass-mailed sons, deceased, whom Megara, daughter of Creon, brought forth to him—to them, at the setting of the sun's rays, the flame burns through night, striking the air with the savoury smoke of victims.

EP. 4. 114. And on the second day of the annual festival is the term of the contests, deed of might: where, his head blanched with the myrtle wreaths, this hero of man's estate hath shewn a double victory, heretofore *having* won a third among the boys, following the prudent counsel of the pilot, guider of the helm.' Him, therefore, with Orseas do I glorify, sprinkling with the sweet strain.

e 104. sqq. "Electra's gate," one of the seven of Thebes, near which was the temple of Hercules, and the sepulchre of eight of his children, by Megara: for these latter funeral service was performed annually in the evening, according to the general custom observed in ceremonies of that na-

ture; on the following, games were held in honour of the deceased.

f 120. i. e. The trainer, Orseas. The poet has before applied, by metaphor, to this sort of gymnastic professors, the term *ἡνίοχος*, generally confined to the driver of a car. Nem. vi. 110.

THE FIFTH

ISTHMIAN ODE,

INSCRIBED

TO PHYLACIDES OF AEGINA,

Conqueror in the Pancratium.

ARGUMENT.

For the sake of glory and honour, which the poet designates by Theia, men undertake all great deeds, even in the games, 1—20. He passes on to the conqueror: and thence digresses to a commemoration of the heroes of Aegina, 20—59. He ends by the combat of Salamis, 59—67. And adds various praise of the conqueror and his brother Pytheas.

[Date of the victory, soon after the battle of Salamis, Olymp. 75, 1.
A.C. 480.]

ISTHMIANS.

ODE V.

TO PHYLACIDES OF AEGINA,

Conqueror in the Pancratium.

STAN. 1. **FAMED** mother of the sun, Theia, hail!
through thee it is that men hold mighty gold

a 1. Theia, a personification of glory, splendour, brilliancy, &c.; see the argument, copied from Heyne. The sense of the first sentence: "Men prefer gold before all other things, from the splendour and glory it adds to their lives."

It is probable, that in the ancient Theogonia there existed some fable of a Theia, a goddess, from whom proceeded all splendour and light: by her means, then, the poet would insinuate splendour is thrown on all things, on gold, on victories won in naval battles, in contests of cars, gymnastic combats; and for that reason he addresses a goddess, unto whom his hero must have been so much indebted. Such is Heyne's opinion, (Heyn. Pind. Carmin. i. 619. V. L.) pro-

ceed we now to the Scholiast's explanation: he commences by observing, that Pindar's avarice was well known, and that he here praises gold, in order that he may have some in return for his strains. It is difficult to conceive a more vile and unauthorized accusation than that conveyed in these words; of Pindar's life we know very little, (nor indeed does the Scholiast appear at all better informed in this respect than we are,) his character, therefore, must be extracted from his writings: in his Odes, we shall find that very often, enumerating the blessings which heaven has vouchsafed to his heroes, he makes mention of their wealth, but always accompanies it with some precept for their

more excellent than all other *things*: *thee I address*; for e'en ships contending on the main, and mares in the car, become, through thy honour, O queen, wondrous in the swift-whirling struggle: *through thee* too is it, that in the combats of the ANT. 1. 9. lists he gains lovely glory, whose forelock the many crowns have girt, winning by arm or swiftness of foot.—Through the deity^b is the vigour of men brought to proof.

proper use—in the training of steeds, an object of national importance to the Greeks—in the encouragement of literature—in the exercise of hospitality—and in the benefiting of friends:—his idea of wealth, therefore, seems to be, that he who possesses it has the power of achieving deeds more noble than he who is not so favoured; an opinion which, in a pagan, none can controvert, and which never can be regarded as a proof of avarice in the promulgator. The Scholiasts (who, however skilled in splitting grammatical hairs, were generally incapable of feeling the poetic beauties of the authors they explained) saw things in a very different light; with them no scope is allowed for poetic imagination; but all the expressions of the lyric bard are summoned before the bar of dry logical reasoning: thus—the poet commences an Ode with addressing the *golden lyre*—straight we are informed that it is to dun his hero for an instrument of that metal, which he had promised him, but forgotten to be-

stow: does the poet compare his art with that of the *statuary*? a tale is conjured up about the price of his odes: all absurd libels, proceeding from their acrimony in stigmatizing the bard with one of the foulest of vices. They take for granted at the outset, that Pindar is a miser, and all passages are wickedly distorted to a support of their presumptuous hypothesis.

In his explanation of the passage now before us, the purport of the scholia is: "The sun was the offspring of Theia and Hyperion; and gold was likewise termed sun; as silver, the Moon; iron, Mars; lead, Saturn, &c. therefore the poet's meaning is: O Theia, mother of gold, men, through thee, prefer, before all, gold; for through honour, i. e. for the love of gold, wondrous battles on sea are fought," &c. See Hey. Pind. Carmin. ii. 831, 832. S.; and Schmid. Isthmionn. 93, 94.

b 13. Read *δαίμωνος*. Hey. Pind. Carmin. i. V. L. *Κρίνεται* is explained by the Scholiast *πρόσεται*, or else, *δοκιμάζεται*, or *χρησι-*

Two things only *are there* that with blooming wealth yield the sweetest flower of life.—When
 EP. 1. 18. he that succeeds holds fair fame—Seek not vainly to become a Jove: if to thee befalls the lot of these fair *blessings*, thou possessest all.—To mortals befit mortal things—.

To thee, Phylacides, abides^c *in fame* the double blooming prize won on the Isthmus: to thee and Pytheas,^d even to you both, that of the pancratium gained in Nemea.—

Ne'er without *exalting* the Aeacidae does my
 STR. 2. 28. soul taste of song; but amid strains I come to Lampon's sons in this well-governed city; and since she directs her course o'er the brilliant path of godly deeds, spare not, *my soul*, to mingle in song the fitting praise, meed of toil. For among her heroes the goodly warriors have earned glory;
 ANT. 2. 36. to infinite time they are glorified with the citherns, and the pamphonious concerts of reeds.

ζεας: "is proved to excel."—Schmidius reads δαίμονα, and explains the passage: *Virtus* "aestimatur διὰ δαίμονα ἀνδρῶν, hoc est διὰ πλοῦτον unius cujusque, "q. d. *Etiam Virtus aestimatur divitiis.*" An explanation this, forming a pretty counterpart to that of the opening of the Ode by the Scholiast; of whom it would by no means be unworthy. Schmid. Isthmionn. 94.

c 23. κείραι, for ἀνακείραι, in the same sense as at Ol. xiii. 49.

d 23. The Phylacides, to whom is inscribed this Ode, was of the family of Cleonicus, and son of Lampon, and younger brother to Pytheas, who appears likewise to have been his trainer. To Pytheas is addressed the fifth Nemean. Euthymenes, mentioned (Nem. v. 75, sqq.) was the maternal uncle of Phylacides and Pytheas: their grandfather was Themistius, celebrated in the lists (Nem. v. 91, Isth. vi. 95.)

The valiant Oenidae, worshipped in the Aetolians' brilliant sacrifices, yield through Jove matter for the minstrels' song. In Thebes too, Iolaus, driver of steeds, holds honour; in Argos Perseus; and on Eurotas' streams, the spear of Castor and of Pollux. But in Oenona the noble souls of Er. 2. 44. Aeacus and his sons; who e'en twice in battle ravaged the Trojans' city, first following Hercules and next with the sons of Atreus.^e

Far from earth drive now for me, *O Muse, the car!* Say! who slew Cynus?—Who Hector and the fearless Memmon, brazen-armed, leader of the Aethiopians? Who with his spear wounded on Caicus' brink bold Telephus?—They,^f whose Str. 3. 55. land, Aegina, my tongue proclaims a noble isle, and of old with lofty worth was built the bulwark *now* to scale.^g

Many are the shafts my true-spoken tongue^h possesses to sing of them:—(e'en now in war

^e 44—45. See Nem. v. p. 275, "rampart built of stones is the Note (c.) "bulwark of noble deeds that

^f 55. An enallage of number; "girds the isle of Aegina." since it was Achilles alone who h 59—60. Confer Ol. ii. 149, sq. vol. i. p. 18. achieved each of the actions forming the subject of the foregoing questions. From the clause immediately following this line, it is seen that the victory commemorated by this Ode must have been soon after the Persian war, in which we all know the Aeginitae shewed great valour in the sea engagements.

^g 56—57. Properly termed by Heyne *subtunditor oratio*. Construction: τετείχισται πάλαι πύργος ὑψηλαῖς ἀρεταῖς (πύργος ὑψηλός ἀρετῶν, ὥστε) ἀναβαίνειν (τινα δῆν αὐτόν.) Sense: "As a lofty

may Ajax' city, Salamis, bear witness, saved by Aegina's sailors in the deadly storm of Jove, hail
 ANT. 3. 63. of death to men innumerable.)—But ne'ertheless plunge in silence, *my Muse*, thy over-vaunts. Jove deals good luck and bad—Jove the lord of all.—

But 'e'en these honours love the fair-honeyed song of triumph: let any that has heard of Cleonicus' race contend *therewith* labouring in the combats: unobscured indeed is the long toil of *these* heroes; nor is forgotten how much^k expence was made to obtain their hopes.

i 67. Leaving the subject of Aegina's glory gained in the more serious contests for life and liberty; the poet proceeds to observe, that honour is also due to the victories won in the list, and thereby introduces again his hero to the reader. *χάρμα ἐν μίλῳ*, for *χάρμα μελιτόεν* as *ἵπποι ἐν πτεροῖς*, *winged steeds*, Ol. i. 140, 141. Pauw. Nott. in Pind. 363.

k 74. *ἐκίσι*, for *ἐξίσι*, from *νίξιν*, *νίκειν* *ἐκίσι*, *ἐξίσι*, *elucere, delere, memoriam, curam*:—*nec dum memoria excidit, quantas impensae ab iis factae sint ad consequenda vota sua*. Hey. Pind. Carmm. i. V. L. Construction: *οὐδ' ἐκίσι' ἔπιν* (non oblitteratum est) *ὀπώρα δαπάναι* (*ἐγίνοντο*) *ἰλπίδων* (how many expences they made in hopes of victory; lit. how many were the expences of their hopes.)

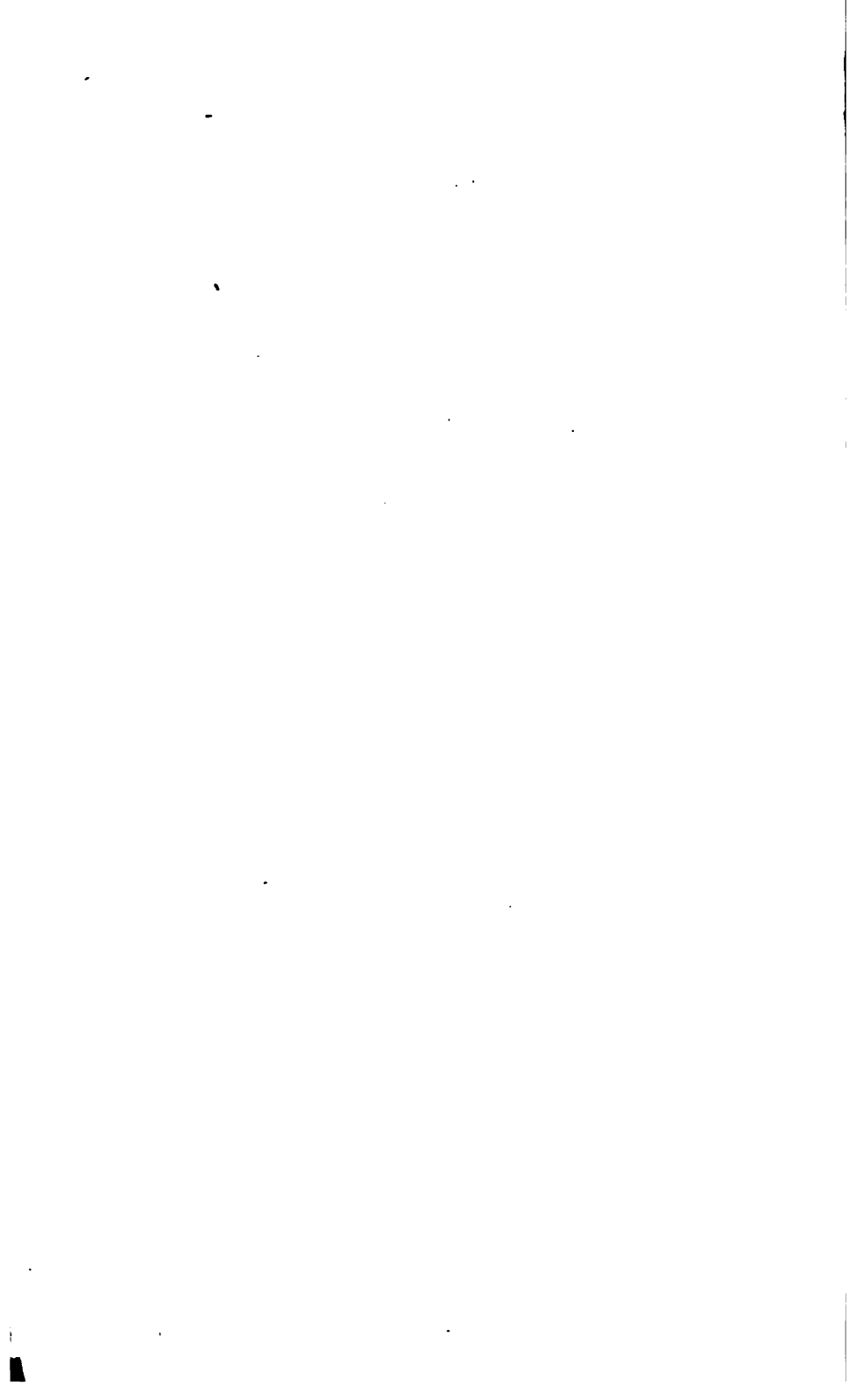
Schmidius derives *ἐκίσι* from *ἐκίξιν*. Sensus est; *οὐδὲ ὀπώρα δαπάναι ἰλπίδων*, subaudi *ἐγίνοντο* *θησαν*, illud inquam non *ἐκίσι* *αὐτῶν ἔπιν*, id est, *Neque sollicitavit eorum curam vel animum, quanti sumptus in spe victoriarum facti fuerint*. Schmid. Isthmionn. 100, 101. In the Latin translation prefixed to the second volume of Heyne's Pindar, (which was corrected by Jo. Ben. Koppe, from that of the Oxford edition, and not made, as Huntingford in his reprint hints more than once, by Heyne,) it is rendered: *neque, quantae impensae ad potiundum spe (factae fuerint,) stimulat curam (neque impensarum poenitet.)* Hey. Pind. Carmm. ii. 143. Hey. Pind. Carmm. i. Praef. xxv. Pind. Carmm. Hen. Huntingford, 556.

Alike I laud among athletes Pytheas,¹ in guiding
for Phylacides the course of blows, dexterous in
hands, in soul equal. Receive for him the crown;
and bear to him the woolly wreath,^m and send
therewith the new-winged hymn.

l 75. This Pytheas, says the Scholiast, was not the brother of Phylacides, mentioned above, but some ἀλείπτῃς of the same name. Hey. Pind. Carmm. ii. 837. S.

προσπλεκομένην. "The woolly mitre; i. e. the fillet of yellow wool attached to the crowns;" according to the other reading "to the breasts." Hey. Pind.

m 79. εὐμαλλον μίτραν, τὴν ταῖς στήθεσιν τὴν ἱερίου ξανθοῦ τοῖς στήθεσιν (Schmidius reads στεφανοῖς) Carmm. ii. 837. S. Schmid. Isthmionn. 101.



THE SIXTH
ISTHMIAN ODE,
INSCRIBED
TO PHYLACIDES.

ARGUMENT.

Praise of the conqueror with congratulation for past victories, and prayers for others hereafter, 1—28. The poet then digresses to the history of Telamon and his son Ajax, for whom Hercules offered prayers to Jove, 28—82. The victories of Phylacides' family and tribe are commemorated.

ISTHMIANS.

ODE VI.

TO PHYLACIDES.

STR. 1. **AS** in the blooming^a feast of men, mingle we the second cup of harmonious lays for Lampon's valiant race: the first to thee, O Jove, in Nemea, having gained the flower of wreaths; now again in the Isthmus to the lord of the list, and Nereus' fifty daughters, for there, Phylacides, youngest of his sons, vanquished—heaven grant that smiling on Olympia, Aegina may with honey-toned songs pour a third libation to Jove salvator!

ANT. 1. 14. For whoso of men joying in expenditure, and in toil, pursues godly deeds, while fortune plants for him lovely glory, honoured as a god, he already casts anchor on the utmost verge of bliss.

^a 1—14. The hymn compared to the feast: the first cup in honour of Jove, on account of the Nemean victory won by Phylacides; the next cup to Neptune and the Nereids, in gratitude for the Isthmian victory which this Ode commemorates. May it not be long, adds the poet, before a third cup be mingled in honour of Jove the saviour, to thank him for an Olympic victory. — ὡς ὄρε, see the opening of the sixth Olympian, where this word is used nearly in the same manner as here, p. 40, note (a.)

Amid such pursuits, Cleonicus' son prays he may receive death and hoary age: and I^b invoke the high-enthroned Clotho and her sister fates to favour the noble prayers of my hero friend.

Acacidæ of the golden car! to bedew you with EP. 1. 27. praise, as I approach this isle, is, I vouch, to me a law invariable: very many are the broad continuous paths of noble works they have cut,^c e'en beyond the sources of the Nile, and through the Hyperboreans: nor is there land so barbaric nor so foreign in tongue, as hears not of the glory of the hero Peleus, him the fair-fated son of the immortals; nor of Telamonian Ajax' son and his STR. 2. 38. sire.

His sire Telamon, delighter in steel,^d whom, prudent ally at Troy, Alemena's offspring led with the Tirynthians aboard the ships to war, toil to heroes, waged through Laomedon's deceit: Hercules took the Pergamus,^e and, aided by that hero, slew the Meropian race; and alike on the

b 23—26. Construction: ἐγὼ δὲ —ἑκατόμπεδοι, lit. a hundred feet προσεννίπω (invoco) ὑψίδρονον broad—ἐν σχερῶ, in ordine, continuo κλωθῶ κασιγνήτας τε Μοίρας, tractu.

(ὥστε αὐτὰς) ἱσπεσθαι ἐφερμαῖς d 39. τὸν χαλκοχάρμαν, &c.— (i. e. σύχαις) κλυταῖς φίλον ἀνδρὸς The poet now digresses to the history of Telamon, the ally of Hercules. (i. e. Phylacides.)—ἱσπεσθαι, in the same sense as at Pyth. x. 26.

Hey. Pind. Carmin. i. 631. V. L. e 45. Understand ἀκρόπολιν after Περγαμίαν.

c 33. τήρηνται, a metaphor similar to the English, to cut a road.

Phlegrian fields, finding the herdsman,^f Alcyonaeus, in stature equal to a mount; nor did his hand spare his loud-twanging bow-strings:

ANT. 2. 51. But calling Aeacus' son to the voyage, *Hercules*, amid the feasting heroes spake:—(Amphitryon's bold son standing clad in the lion's hide, noble Telamon bade commence with nectareal libations, and gave to him the wine-cup, embossed with gold:)—and heavenward stretching his unconquerable hands, he pronounced these words:

“ Father Jove, if e'er with propitious soul thou
EP. 2. 64. “ hast listened to my entreaty, now in hallowed
“ prayer, now do I beseech thee, to this hero, my
“ host,^g give from Eriboea^h a bold son, due by the
“ fates: in body invulnerable, as me *whom* now
“ encircles this skin of the beast, which, first of

f 47. Alcyoneus is called βουβόταν, because he had stolen the oxen of the sun, which Hercules took away from him. Hey. Pind. Carmm. ii. 841. S.

g 65. Read ξείνῳ ἀμύν. See Hey. Pind. Carmm. i. 635. V. L. Hermann preserves the old reading, ξείνον ἀμύν, but erases the comma after the latter word. Construction: νῦν σε λίσσομαι παῖδα ἀνδρὶ τῷδε, ξείνον ἀμύν μοιρίδιον ρεῖλαι. I ask of thee for this man a son, to make my host blessed.

Hey. Pind. Carmm. iii. 405. Herm. Nott. The Scholiast hints at the same explanation. Hey. Pind. Carmm. ii. 843. S. If you preserve the reading as in the text, understand after, ξείνον ἀμύν, the words γενησόμενον τὸν παῖδα.

h 66. This Eriboea, or, as Pausanias calls her, Periboea, was daughter to Alcathous, son of Pelops, and king of Megara. It appears by these verses, that Telamon now expected an offspring from her. Schmid. Isthmians. 117.

“ my toils, I slew erewhile in Nemea : and may
 “ his soul be the same.”¹

Having spoke these things, Jove sent him the STR. 3.75.
 mighty eagle, lord of birds : sweet joy moved him
 in his soul, and like some seer speaking, the hero
 said :

“ Telamon, the boy, whom thou askest, thou
 “ shalt have : and do thou, after the name of the
 “ bird that has appeared,^k call him mighty Ajax,
 “ wondrous in the labours of Mars’ race.”

Thus, of a truth, speaking, he sat down :—but
 to me it were long to blazon their whole exploits.
 For I have come, O Muse, steward of hymns to
 Phylacides, and to Pytheas, and to Euthymenes :
 in Argive^l mode, all shall of a surety be said in
 few words.

¹ 71. θυμὸς δ' ἐπίσθω, i. e. *animus habeat eandem indolem cum corpore*, sit etiam suo modo ἀβρόντος. Laconians were famed for the brevity of their discourse, so much so, that most of the modern languages have preserved the adjective *Laconic*: the Ionians were, on the contrary, fond of μακρολογίαν, lengthiness of speech; it is rather strange we have not preserved the classical term for that diarrhoea of words, under which the pulpit, the senate, and the bar now suffer so grievously.

^k 79. Αἶας from αἰρός. See page 70, note (n). Sophocles introduces the same hero as deriving his name from αἶ, αἶ the cry of grief at his calamities.

^l 86—87. Paraphrase: “ It were over-long for me to run through all the praises due to these Aecidae; mine, therefore, be it, following in my strains the example of Laconian brevity, to sum

- ANT. 3. 86. For the brilliant sons and their maternal uncles have borne off victories in the Pancratiun ; three from the Isthmus, and the well-wooded Nemea : Ha ! what a share of hymns have they brought to light ? With the fairest dew of the Graces they water the Psalychidae's tribe : and having raised the house of Themistius, they dwell in this land friendly to the gods : Lampon too, " giving " his mind to noble deeds,"^m honours greatly that, the speech of Hesiod, and repeating, exhorts his sons, bringing to his city public glory. Through
- EP. 3. 101. his benefits to strangers he is loved : pursuing moderation in mind, and *in deed also* observing moderation : nor is his tongue alien to his heart. —To athlet menⁿ thou wouldest say he is, among other stones, a Naxian hone, sharpener of the steel.

On them will I pour the Dircean strain, which the deep-girt daughters of Mnemosyne of the golden vest have produced, fast by Cadmus' well-walled gates.^o

^m 98. According to the Scholiast, that half-verse : — *μελίρη δέ τοι ἔργον δάλλει*, is the passage to which Pindar alludes.

ⁿ 106—107. Read : *ἀνδράσιν ἀθληταῖσιν ἔμμεν*, &c. Hey. Pind. Carmm. i. 639. Nott. Paraphrase : " In his skill to sharpen athletes

" for the conquest, I compare him " to a hone of Naxos : " one of the Cyclades, famous for that production.

^o 108. *πίεν δὲ τὸ ὕδωρ Δίρκας οἶε* (tres illos, patrem cum duobus filiis) est irrigare, ut πορίζειν. Hey. Pind. Carmm. i. 640.

THE SEVENTH
ISTHMIAN ODE,

INSCRIBED

TO STREPSIADES OF THEBES,

Conqueror in the Pancratium.

ARGUMENT.

Having mentioned the ancient glories of Thebes, the poet passes on to Strepsiades' victory, 1—27. He next commemorates his uncle, who had fallen in battle, 27—55. He then returns to the conqueror.

ISTHMIANS.

ODE VII.

TO STREPSIADES OF THEBES,

Conqueror in the Pancratiun.

STR. 1. **IN** which,* O happy Thebes, of thine ancient native glories dost thou mostly cheer thy soul? Say, whether is it when thou broughtest forth the full-haired Bacchus, assessor to Ceres of the brazen

a 1. Heyne observes, that the poet has neglected the advice given him by his mistress of poesy, Corinna, in bringing together, both here and in the opening of the tenth Nemean, so many ancient fables: the sublime, patriotic, and moral ideas, contained in the remainder of this Ode, must, however, secure it a distinguished place among the lyric compositions of Pindar, and justify Heyne's opinion brought forward in his preface, "Sunt ——— etiam in "Isthmiis carmina, quae Olympiis "meo quidem sensu structurae felicitate et sententiarum gravitate "praestant." Hey. Pind. Carmm.

i. 641, and xxv.

Pindar, it appears, had composed the following lines: 'Ισμηνὸν ἢ χρυσαλάκατον Μελίαν, — ἢ Κάδμον, ἢ Σπαρτῶν ἱερὸν γένος, — ἢ τὸν κυανάμπυκα Θήβαν, — ἢ τὸ πάντολμον σθένος Ἑρακλῆος, — ἢ τὸν Διονύσου πολυγαδιάτιμῶν, — ἢ γάμον λευκωλίνου Ἀρμονίας, — ὑμνήσομεν. Corinna bade him sow with the hand, and not ἄλλ' ἢ θυλάκῳ. Hey. Pind. Carmm. iii. 64. Fragm. ex Encomm.

Understand after each of the conjunctions ἢ, μάλιστα ἐφρανας; or, according to the Scholiast's expression, κατὰ πάντων δὲ ἀπὸ κοινοῦ τὸ ἐφρανας ἀκούσιον.

cymbals? Or receiving, in the midnight, the noblest of the gods, snowing gold, when standing within Amphitryon's doors he approached his spouse, begetting Hercules? Or when^b *thou didst gladden thy mind* with Tiresias' wise prophecies? Or when with Iolaus, skilled in steeds? Or when with the Spartans,^c of the unwearied lance? Or when to equestrian Argos thou sent'st from the battle-shout Adrastus, reft of very many companions? Or when on firm foot thou didst fix the Lacedaemonians' Doric colony, and thy sons, the Aegidae, through the Pythian oracles, stormed Amyclae?

But the olden glory slumbers; unmindful too are mortals,^d of that which no prime flower of poesy has arrived at yoking to the glorious streams of words. Make ready, therefore, the chorus, with the sweet-toned hymn for Strepiades. For from Isthmus he bears the pancrastic triumph, he in vigour marvellous, and fair to look upon: nor does he hold worth inferior to his frame.

He alike is illumed by the Muses of the violet

b 11—12. Construction: ἡ (μέ- Σπαρτῶν (ἔνικα) for ἀμφὶ Σπαρτοῖς. λιστα εὐφρανας θυμὸν τῶν τότε) d 24—26. Construction: ἀμνάμ- ὄνεις εἰσι βροτοὶ (καίνοιν) ὅ τι μὴ
βουλαῖς, pro διὰ βουλῶν. βουλαι (τὸ) ἄσπον ἀσπον σοφίας ἐξίκτηται
antem pro μαντῶναι. Hey. Pind. ζυγὶν (for ζυγείν) κλυταῖς ἐπίων
Carmm. i. 642. ροαῖς, i. e. ἐνζεύξαι ἐπίων. Hey.
c 13. See Isth. i. p. 332, note (°) Pind. Carmm. i. 644.

locks : and gave a new wreath* to his maternal uncle, his namesake, unto whom Mars, of the brazen buckler, brought death.—But to the brave honour is in store : for know all as certain, whose
 EP. 2. 41. in this the cloud of war repels from his native land the hail of blood, hurling death on the embattled foe, he heaps up for his race,^f whether living or dying, glory most mighty among his fellow-citizens.—Son of Diodotus,^g emulating the warlike Meleager, emulating too Hector and Amphiaras, thou didst breathe forth thy fair-flowered age amid the throng of hostile fighters, in the
 STR. 3. 49. field where e'en to the utmost verge of hope the bravest kept up the war-struggle.—Then did I suffer woe unspeakable.—

But now, the tempest passed, Earth's shaker has yielded to me calm : now will I sing, placing the wreaths around *yon victor's* locks : may the
 ANT. 3. 57. envy of the immortals not o'erturn, to my old age,

e 34. I have followed Koppe's conjecture, *καὶ τὸν θάλας*, and taken the latter word in the sense of a crown made from branches. See Hey. Pind. Carmm. i. 646, and ii. 147.

f 43. *αὔξω*, see what has been said concerning this word at Ol. v. 53-57, p. 86, note (g.) The *ἀπὸ* of the following line Heyne makes to govern *ἀστυν*. Gedlike joins *ἀπὸ* to *Σαῶν*, and *ἀστυν* to *γλαῖα*,

"and both in life and death heaps "up glory most mighty for the "race of his countrymen." Gedlike, Pind. Carmm. Sell. 263.

g 44. "Son of Diodotus," i. e. according to all probability, the uncle of Strepaiades, whom he just mentioned. In the following line *αἰνέσω*, poet. for *αἰνέω*, signifying here *emulating*, *imitating*, an idea that contains within it that of praise.

to the fated hour, the present joy^h which in peace pursuing I approach: [i. e. honour with song:] for alike we die all; unequal though our lot may be. But whoso directs his eye to distant things, yet will he fall short of reaching the brass-pavedⁱ seat of the gods: the winged Pegasus threw his lord Bellerophon when he attempted to approach EP. 2. 65. the heavenly seat and Jove's council.——An end most bitter awaits unlawful sweets: but, O Loxias, who bloomest in thy golden tresses, grant thou to us in Pytho too a crown flowering with thy strains.

^h 55—68. ὁράττιν, ταρασσεῖν, ἐνοχλεῖν, νόσσειν, κινεῖν. SUIDAS. —The construction, according to Heyne, is: μὴ θρασσεῖτω φθόνος ἀθανάτων (pro conservet) (ἐς) γῆρας, ἐς τε τὸν μόρσιμον αἰῶνα, ὃ τι τερπνὸν ἐφάμερον διώκων ἔπειμι, ornate for διώκω τὸ τερπνόν. As ἐφάμερον may either signify, *belonging to the present day*, or *happening each day*; Koppe takes the latter meaning, and translates, "At immortalium ne conturbet invidia (hoc meum studium:) quòd jucunditatem quoque die-oblatam sectans tranquillius accedo ad se-nectatem fataleque ævum." The student cannot do better than consult Heyne's most acute learned note on this very difficult passage.

ⁱ 62. Dr. Burnaby Green (the author of some metrical compositions, which he styles Translations from Pindar, although they no

more resemble the Odes of our poet than the sign of the village pot-house does the object it is intended to represent) has thought proper to introduce in a note the following piece of acrimonious nonsense: "χαλκόπειδον in the text may seem a whimsical epithet for the ethereal mansions. Heathen, like its kindred, Popish enthusiasm, rather dealt in ornaments of gold than of brass. Artificial lustre is requisite to dispel the gloom, which disgraces the devotion of either." The learned Doctor would have done well, before he attacked a numerous body of his fellow Christians, to recollect that sarcastic abuse is quite opposed to the charity of which we boast, and that such irrelevant remarks honour neither the head nor the heart of their author.



THE EIGHTH
ISTHMIAN ODE,

INSCRIBED
TO CLEANDER OF AEGINA,

Conqueror in the Pancratiun.

ARGUMENT.

The invasion of the Persians being repelled, the poet bids apply the mind to singing hymns, 1—33. That it is fit a Theban should joy in the glory of Aegina, since both that island and Thebes proceeded from the same origin, 33—45. Hence a digression to the fables of the Aeacidae, and the nuptials of Thetis and Peleus, 45—104. And next to the praise of Achilles, 104—133. He then returns to the conqueror, and praises his uncle, and next Cleander himself.

ISTHMIANS.

ODE VIII.

TO CLEANDER OF AEGINA,

Conqueror in the Pancratium.

DIAER. 1. **Y**E youths, speeding to his sire's, Telesarchus',
splendent portal, let some one collect for Clean-
der and his youth the choral triumph, glorious re-
lief from woes, meed of Isthmian victory, and
since he gained the conquest of the games in
Nemea——. For him, e'en I, though sorrow-
ing in mind, am asked to call the golden muse:
but relieved from great distress, fall we not into
want of wreaths! nor, *my soul*, do thou cherish
grief: and ceasing from useless griefs, publish we
some sweet strain, now the toil is past: since
some deity has turned from over our head the
stone of Tantalus, dire toil to Hellas. But the
fear gone by dispels heavy care: and ever best is
all that is present: for o'er men hangs insidious

DIAER. 2.
23.

time, hurrying life's stream ; yet with liberty are
e'en these to mortals curable.

Man it behoves to cherish goodly hope : him
also that has been nurtured in Thebes of the seven
gates, it behoves to give first to Aegina the flower
of hymns : for from one father were born two
daughters,^a last of Asopus' offspring, and they
were *pleasing* to sovereign Jove ; who fast by
fair-flowing Dirce, placed the one queen of the
city : thee, *Aegina*, bringing to the Oenopian^b DIARR. 3.
isle, he compressed, there to his loud-thundering^{45.}
sire didst thou bring forth Aeacus, of all on
earth the most honoured : Aeacus, I say, who de-
cided for the gods^c the quarrel : of him the godly
sons excelled, and so the warlike sons of his sons,
in encountering with valour the clash of war,
brazen and woeful : they too were wise, and in
mind prudent.

Of these *virtues* too were the assemblies of the
blessed mindful, when for Thetis' hand disputed
splendent Jove and Neptune, each seeking that
she might be the fair-faced partner of his bed :
for love possessed them ; but the deathless minds
of the gods allowed them not the union, for they

a 32—40. The kindred between
Aegina and Thebes has before
been mentioned by the poet.

b 45. Oenopia, the old name
for Aegina.

c 48—49. Heyne observes, that

the poet is alluding to some fable
unknown to him, according to
which, it seems, Aeacus must have
set umpire in some dispute of the
gods. Hey. Pind. Carmm. i. 637.

DIAER. 4. attended to the oracle : standing amid them prophetic Themis spake :

67.

It was fated the ocean goddess should produce a king more excellent than his sire, who in his hand would brandish another shaft more mighty than the thunder-bolt, or than the unconquered trident, should she mingle with Jove, or Jove's brother. "Do ye then," *so she said*, "cease : allotted a mortal bed, may she see, slain in war, her son, in hand like to Mars, in the prime vigour of feet, like to the lightning : my *behest* is, that to Peleus, son of Aeacus, she be given, a reward for marriage, to him whom, so we are told, Iolcus' plain feeds, most pious of men. Let the news hie straight to Chiron's immortal

DIAER. 5. "cave : nor shall Nereus' daughter again deliver to us the leaves of quarrels ; but in the mid-month eve depose beneath the hero the brazen curb of maidenhood."

89.

Thus, addressing the sons of Cronus, spoke the goddess : and they with their deathless eye-brows nodded assent : nor did the fruit of words rot *unused* ; for, men say, that e'en the sovereign god 'tended Thetis' nuptials : and the mouths of poets proclaimed to the unknowing Achilles' youthful valour.

Who stained with gore the vine-bearing Mysius, sprinkling the plain with Telephus' black

death : and for the Atridae built the bridge of DIACH. 6.
 return ; he delivered too Helen, having with his 111.
 spear sundered the nerves of Troy, which had
 erewhile repelled from the murderous fight him
 arraying the battle in the field ; and *he sundered*
 alike Memnon's haughty life, and Hector and
 others of the brave ; unto whom shewing Pro-
 serpine's mansion, Achilles, prince of the Aea-
 cidae, exalted his Aegina and his race. Him,
 when dead, the strains of harmony abandoned
 not : but fast by his pyre and tomb stood the
 Heliconian maids, and shed the much-famed wail-
 ing ; for, of a truth, it pleased the immortals to
 give the valiant man, e'en when deceased, to the
 goddess' hymns.

This e'en it behoves to do ; and speeds the DIACH. 7.
 muse's car^d to sing the memorial of Nicocles' pu- 133.
 gilistic victory, and to exalt him who won the
 Isthmian flower of Doric smallage ; after that
 he, the same hero, had erewhile o'ercome the
 neighbouring men, everthrowing with his hand,
 not to be avoided : nor him, a noble father's bro-
 ther, does his nephew disgrace : bid some one
 bind to Cleander, for his pancrastic triumph, the
 myrtle wreath : for him did Alcathous' list greet

d 133. Id quod etiamnum ra-
 tionem habet, et facere consala-
 neum est ; et (propterea) procedit
 Musarum currus, &c.

At line 136. I have adopted
 Heyne's reading, ἀνθιμον, instead
 of ἀν ἀπό. The Nicocles here men-
 tioned was uncle to Cleander.

with victory, and so the youths erst in Epidaurus : to praise him is easy to the good : for he hath not in secret consumed a youth unexperienced of noble deeds.

END OF FIRST VOLUME.

THE
ODES OF PINDAR

IN
ENGLISH PROSE,
WITH
EXPLANATORY NOTES:

TO WHICH IS ADDED
WEST'S DISSERTATION ON THE OLYMPIC GAMES.

IN TWO VOLUMES.

VOL. II.

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A

DISSERTATION

ON

THE OLYMPIC GAMES,

BY GILBERT WEST, ESQ. LL.D.

**Res antiquae laudis et artis
Ingredior, sanctos ausus recludere fontes.**

VING.



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THE DISSERTATION

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A DISSERTATION
ON
THE OLYMPIC GAMES.

SECTION I.

OF THE ORIGINAL OF THE OLYMPIC GAMES.

THE vanity of the Grecians in magnifying their antiquities is remarkable in every part of their history. There was scarce a considerable town, or family of any note, that did not boast itself descended from some god, and shew a pedigree deduced from the earliest ages of the world. This fabulous and extravagant nobility served for a common topic of flattery among all their poets, not to add orators and historians : too many instances of which are to be met with in the Odes of Pindar.

It is no wonder then, if in the accounts of their religious institutions we meet with the same mixture of fable, the same pretensions to antiquity, and an original derived some way or other from the gods. Their deities were born in the fabulous age, and had taken possession of all Greece long

before the birth either of history or chronology ; which did not come in use till some time after the restitution of the Olympic games, by Iphitus, the Eleian.

Whoever, therefore, would make an inquiry into the original establishment of these games, must be contented with such an account of it as was either invented or received by the Eleians, in whose territory, and under whose directions they were celebrated ; an account made up of fables and traditions.

And indeed the Eleians are of all people the most to be excused for mingling fables with their accounts of an institution, that is universally acknowledged to have subsisted before the use of chronological dates and records : the first example of which they themselves gave in the register of the Olympic conquerors, which they began to keep soon after the restoration of those games ; and by the invention of which they have made a sufficient expiation, not for themselves alone, but for all their countrymen. For if they have given us fable and tradition, where we might have expected history, they have in return helped us to the means of distinguishing thenceforward between one and the other ; and of having truth and history, where we could otherwise hope to have met with nothing but fable and imposture.

Let them, then, be indulged in a vanity, which they have in common with all the nations of the world, both ancient and modern ; and in which they were flattered and encouraged not a little by the great reputation of the Olympic games. For, to say truth, the sanctity and solemnity of that festival ; the majesty and supremacy of the god to whom it was dedicated ; and the great value set upon the Olympic crowns, by the unanimous consent of all Greece, were arguments sufficient to have induced even the most scrupulous historian to receive a tradition, or adopt a fable, that furnished him with a founder, worthy of so sacred and august an institution.

Accordingly, the greatest and most venerable personages of antiquity,^a the Idaean Hercules, Clymenus, Endymion, Pelops, and Hercules, the son of Alcmena, have been severally introduced as the inventors or revivers of these games ; and, to support their different pretensions, reasons have been sought for, and arguments produced from among the religious rites and ceremonies, the laws and customs of this solemnity. Thus Pausanias,^b for example, tells us, that these games were ordered to be celebrated every *five* years, because the brothers, called the *Idaei Dactyli*, of whom the Idaean Hercules was the elder, were five in

a Paus. l. v.

b Ibid.

number ; to whom in particular, as also to his four brethren, an altar was consecrated at Olympia, by Clymenus, who was descended from this Hercules, and is said to have celebrated these games fifty years after the deluge of Deucalion. The term *Athletae*, (a name signifying those who contended for the prize, called also *Athlon*,) is by others derived from Aëthlius, the father of Endymion,* who, as well as his sons, is reckoned among the founders of this festival. And as for Pelops, that hero was held in such high veneration at Olympia,^d that the Eleans in their sacrifices gave him the preference, even before Jupiter himself ; for which they alleged the practice of Hercules, the son of Alcmena ; to whose labours also, as Pindar informs us,^e they were indebted for their olive-crown.

But not contented with a founder, who was mortal by his mother's side,^f the Eleans have carried their antiquities still higher, and name for the authors of these games Jupiter and Saturn ; who, as they pretend, in the very place where these games were afterwards celebrated, wrestled with each other for the empire of the world.

Others affirm, that they were instituted by Jupiter, in commemoration of his victory over the

Euseb. Chron.

d Schol. ad Pind. Olymp. Ode i.

e Olymp. Ode iii.

f Paus. l. v.

Titans ; and that Apollo in particular signalized himself, by gaining two victories ; one over Mercury in the foot-race, and another over Mars in the combat of the Caestus. And this, say they, is the reason that the exercise of^g leaping (one of the five exercises of the Pentathlon,) is always accompanied with flutes playing Pythian airs ; because those airs are consecrated to Apollo, and because Apollo gained two victories in the Olympic games.

In this account we may observe history (for there is something of historical truth at the bottom of all these traditions,) swelling by degrees, and growing insensibly into fable ; till by a progress, like that of fame in Virgil,^h its bulk becomes too big for truth and probability, and reaching at length from earth to heaven, it there totally disappears, lost and confounded, with the rest of the antiquities of Greece, in the clouds of mythology and superstition.

It is needless to mention the names of several other heroes of those early ages, who, by different authors, are said to have celebrated these games. The last of these was Oxylus, who came into the Peloponnesus with the Heraclides.ⁱ After whom followed so long an intermission of that solemnity, that the memory of it was almost lost.

g Paus. l. v.

h Aeneid. iv.

i Paus. l. v.

The occasions of celebrating the Olympic games seem to have been various. Sir Isaac Newton is of opinion,^k "That they were originally celebrated in triumph for victories ; first "by Hercules Idaeus upon the conquest of Saturn "and the Titans ; and then by Clymenus upon "his coming to reign in the Terra Curetum ; "then by Endymion upon his conquering Cly- "menus ; and afterwards by Pelops upon his "conquering Aetolus ; and by Hercules upon his "killing Augeas ; and by Atreus upon his repel- "ling the Heraclides ; and by Oxykus upon the "return of the Heraclides into Peloponnesus." This opinion may be very well supported out of ancient authors. Pindar expressly tells us, in his Second Olympic Ode, that Hercules instituted this festival to Jupiter, on occasion of the victory he obtained over Augeas. But the oracle delivered to the Peloponnesians, at the restitution of these games by Iphitus, says they were celebrated first by Pisis in honour of Jupiter ;^l then by Pelops twice ; first, upon his coming to settle in Greece, and a second time at the funeral of Oenomaüs ; and after him, by Hercules, in memory of Pelops ;^m at whose death likewise, as Velleius Paterculus informs us, they had before been celebrated as funeral games by his son Atreus ; upon which occasion, says the same author, Hercules came off victor in all the exercises.

^k Chron. p. 156.

^l Phlegon.

^m L. i. c. 8.

And indeed this account of the occasion of celebrating the Olympic games, is very agreeable to a custom, which, as we learn from Homer, Pindar, and all the Greek writers, prevailed very much in those heroic ages. Games, with prizes for the conquerors, were the usual compliment, and made up the greatest part of the ceremony at the funeral of every person of note and quality.—The expense of these games was sometimes borne by the relations and friends of the deceased, as we may see by the example of Achilles, who out of his own treasures gave the prizes, and those of no inconsiderable value, to the conquerors in the games, by him celebrated at the funeral of Patroclus. Sometimes the funeral was at the appointment of the public; and an anniversary solemnization of games was enacted in honour of the deceased: such were those instituted by aⁿ decree of the Syracusians, as a perpetual memorial of the godlike virtues of Timoleon, their deliverer and legislator.

To one or other, therefore, of these customs, in all likelihood, was owing the original of the Olympic games; as also of those celebrated at the Isthmus of Corinth, at Delphi, Nemea, and indeed in every considerable town throughout all Greece. It is not so easy to assign a reason how those celebrated at Olympia came to have the

ⁿ Plat. in Timol.

rank and precedence of all the other ; some of which were dedicated to the same god, and could boast as venerable, and as ancient a foundation. But whatever may have been the reason of this preference, all the people of Greece acquiesced in it, and agreed to bestow the first honours upon the Olympic conquerors.*

It cannot, however, I think, be pretended, that these games were in any very great estimation before the time of their restitution by Iphitus. This may very fairly be concluded as well from the diversity and uncertainty of the accounts concerning the original and authors of them, as from the silence of Homer, who, in the catalogue of the ships, (where he takes occasion to inform the reader of the name and situation of the principal towns of Greece,) makes no mention of Olympia ; nor when he speaks of Elis, and the river Alpheus, as he doth in many parts both of the *Iliad* and the *Odyssey*, does he give the least hint of the Olympic games ; though we are told by other authors that they were celebrated by Pelops, the grandfather, and afterwards in his honour by Atreus, the father of Agamemnon. Homer, besides, makes frequent mention of games, and particularly at the funeral of Patroclus, introduces his greatest heroes contending in the very same kind of exercises, with those practised in the sta-

* See Strabo, l. viii.

dium of Olympia : upon which occasion, had the Olympic games been then in such estimation as they are said to have been, one may believe he would not have failed making some mention of them ; as well to render more illustrious the majesty of Agamemnon, the general of the Greeks, whose grandfather Pelops was worshipped equally with Jupiter at that solemnity, as to shew from so great and august a precedent the high value of the honours paid by Achilles to his friend.

SECTION II.

OF THE RESTITUTION OF THE OLYMPIC GAMES.

IPHITUS, king of Elis, is by all authors said to have restored the Olympic games : which is not precisely true in any sense. For if by the Olympic games be understood the religious policy and ordinances of that festival ; the general armistice or truce that always accompanied its solemnization ; the public mart^a or fair then held for the benefit of commerce ; and the period of four years, called the Olympiad : all these he cannot so properly be said to have restored, as to have been the first author and institutor of them. For of most of these things there is no mention before his time. Besides, allowing it to be true, that there were

^a Vell. Pat. lib. i. cap. 8.

games celebrated at Olympia, even so far back as the golden age, and that there was a temple and sacrifices of the same date to Jupiter Olympius ; it does not appear any where, as I remember, that all the Greeks were concerned in those sacrifices, or invited to partake in those games. It should seem, on the contrary, by what has been said above, that they were celebrated at unequal distances of time, on private and particular occasions, and in compliance rather with fashion and custom, than in obedience to an ordinance, that required their solemnization at certain and stated periods. If by the Olympic games be meant what is more generally understood by those words, the gymnastic combats and horse races exhibited in the stadium at Olympia, he cannot be said to have restored the Olympic games. For^b Pausanias tells us, that he restored only the Foot Race ; the other exercises were afterwards added by the authority of the Eleans, according as they discovered or recollected what had formerly been practised in that solemnity.

But Iphitus indeed may with great justice be styled the founder of the Olympic games. For he seems to have been the first that reduced that festival into a regular and coherent system or form ; united the sacred and political institutions ;

^b Vell. Pat. lib. v.

and gave it, by the establishment of the Olympiad, that principle of life and duration, as enabled it to outlive the laws and customs, the liberty, and almost the religion of Greece.

The occasion of the re-establishment of the Olympic games was as follows :

Greece at that time being torn in pieces by civil wars,^c and wasted by a pestilence,^d Iphitus, one of the descendants of Hercules, grandson of Oxylus, and king of Elis, concerned at the calamities under which his country then laboured, had recourse to the oracle at Delphi for a remedy to those evils ; and was told by the Pythoness, that the safety of Greece depended upon the re-establishment of the Olympic games ; the non-observance of which solemnity had, as she told them, drawn down the indignation of the god to whom it was dedicated, and of Hercules, the hero by whom it was instituted. She ordered him,

^c Paus. lib. v. Phlegon. Euseb. Chron.

^d In the Fragment of Phlegon, from whence the greatest part of the following account is taken, Lycurgus, the lawgiver of Sparta, and one Cleosthenes of Pisa, are joined with Iphitus in restoring the Olympic games. That this account, which makes Lycurgus contemporary with Iphitus, cannot be reconciled with chronology, the

reader may see in Sir Isaac Newton's Chronology, even admitting what seems to be intimated by Phlegon, that there were two kings of Elis named Iphitus, between whom the same author reckons twenty-eight Olympiads to have passed, during which time the solemnization of the Olympic games was intermitted. But of this more hereafter.

therefore, in conjunction with the people of Elis, to set about restoring the celebration of that festival, and to proclaim a truce or cessation of arms to all those cities who were desirous of partaking in the games.* The other people of the Peloponnesus, whether jealous of the pre-eminence claimed by the Eleans on this occasion, or from a spirit of discord and dissension, refusing to comply, sent a common deputation to Delphi, ordering their deputies to interrogate the deity very strictly concerning the oracle lately reported to them : but the priestess, ever ready to authorize the schemes of kings and legislators, adhered to her former answer ; and commanded them to submit to the directions and authority of the Eleans in the ordering and establishing the ancient laws and customs of their forefathers. The Peloponnesians then submitted, and allowed the people of Elis to hold their festival, and proclaim a general cessation of arms. Thus were the Olympic games established by the authority of Iphitus, king of Elis, under the direction of the Delphic Oracle, seven hundred and seventy-six years before the birth of Christ, and nineteen or twenty before the building of Rome, according to the common chronology, but one hundred and forty-nine according to Sir Isaac Newton. See Newton's Chron. p. 37, 38.

* Phlegon.

In this institution there are three things to be considered : first, The religious ceremonies : secondly, The period or cycle of four years, called the Olympiad : and thirdly, The Games, comprehending the equestrian and gymnastic exercises. Of each of which I propose to give as full and particular an account as I have been able to collect from the imperfect relations of Pausanias, (who yet is more copious on these subjects than any other ancient author,) or from the short, and oftentimes obscure, hints and allusions scattered up and down the works of almost all the Greek writers, as well in prose as in verse.

SECTION III.

OF THE RELIGIOUS CEREMONIES.

GREECE indeed, says^a Pausanias, abounds with spectacles, which even in description cannot fail of exciting our admiration ; yet, continues he, there is no one solemnity among all these transacted with so much religious pomp and care, as the Eleusinian mysteries and the Olympic games. But as neither Pausanias, nor any other ancient writer now extant, hath thought fit to give us a complete and circumstantial account of the several rites and ceremonies observed on these so-

^a Paus. lib. v.

lemn festivals, (some of which, especially those in the Eleusinian mysteries, all the Grecians held it unlawful to divulge,) we can only frame to ourselves a general idea of the splendor and magnificence with which they were performed, by taking a view of the temples, statues, &c. of the deities to whom they were consecrated. Those of Jupiter, at Olympia, which alone relate to my present subject, are thus described by Pausanias, in the fifth book of his Journey through Greece.

“ The temple of Jupiter,” says he, “ is erected
 “ on a consecrated piece of ground, called the
 “ Altis, an antique word, appropriated to this
 “ sacred inclosure, and made use of by Pindar,^b
 “ who tells us, that this hallowed area was set
 “ apart and dedicated to Jupiter by Hercules
 “ himself. The temple is built in the Doric or-
 “ der, and surrounded on the outside with a pe-
 “ ristyle or colonnade. The whole edifice is com-
 “ posed of a beautiful sort of marble,^c found in
 “ that country. Its height to the roof is sixty-
 “ eight feet, its breadth ninety-five, and its length
 “ two hundred and thirty. The architect was
 “ Libon, a native of that country. This temple
 “ is not covered with earthen tiles burnt, but with

^b Olymp. Ode x.

^c Of this stone or marble called
 Porus, Theophrastus, and Pliny
 after him, informs us, that it re-

sembled Parian marble in colour
 and hardness, but was not so
 heavy.

" marble, brought from mount Pentelicus, near
 " Athens, and^d cut in the form of tiles. On each
 " corner of the roof is placed a gilded vase, and
 " on the top of the pediment a statue of victory,
 " gilded likewise, under which is hung up a
 " golden shield, with the figure of the gorgon
 " Medusa carved upon it. The inscription on
 " the shield imports it to have been a gift of the
 " Tanagreans, who being in alliance with the
 " Lacedaemonians, and having obtained a victory
 " over the Argives and Athenians near Tanagra,
 " had consecrated the tenth of the spoils to Ju-
 " piter Olympius. On the cornice, which runs
 " round the temple on the outside over the co-
 " lumns, are hung one and twenty gilt shields, a
 " present of Mummius the Roman general, who
 " conquered the Achaians, and took and de-
 " stroyed Corinth.

d The art of cutting marble into tiles was so extraordinary, that Byza of Naxos, who first invented it, thought proper to perpetuate the honour of his invention by an inscription, which may be seen in Pausanias.

The famous temple of Minerva, at Athens, seems, by Wheeler's description of it, to have resembled this in so many particulars, that we may, by reading that description, be enabled more clearly to understand this given by Pausanias of the temple of Olympian Jupiter. They were both proba-

bly built about the same time, and each of them adorned with a statue made by the same admirable artist. Wheeler says, that the height of the columns which run round the temple of Minerva, was forty-two feet, whence by the rules of architecture, some judgment may be formed of the whole height of that temple, and perhaps some probable conjecture of the height of this, which Pausanias says was sixty-eight feet, but whether to the top or the bottom of the pediment, I leave the learned to determine.

" In the front pediment is a piece of sculpture,
 " whose subject is the contest between Oenomaüs
 " and Pelops in the Chariot Race: each of whom
 " is represented as ready, and just upon the point
 " of entering on the course. In the middle is a
 " figure of Jupiter; on his right hand stands
 " Oenomaüs, with a helmet on his head, and near
 " him his wife, Sterope, one of the daughters of
 " Atlas. Before the horses, which are four in
 " number, appears Myrtilus, the charioteer of
 " Oenomaüs, and behind him stand two other
 " men, who,* though their names are not in-
 " scribed, seem to be two grooms attending on
 " the horses of Oenomaüs. In the corner of the
 " pediment is represented the Cladeus, a river
 " which, next to the Alpheus, is held in the
 " greatest honour by the Eleans. On the left
 " hand of Jupiter stand Pelops, and Hippodamia,
 " the charioteer of Pelops, his horses and two
 " grooms, and in the angle is figured the river

e It appears from this passage, any real disfigurement to those
 and some others in Pausanias, admirable works, I will not take
 that the ancient Greeks, among upon me to determine; but it cer-
 whom the arts of statuary and tainly was of use, especially in
 painting, at least the former, were historical pieces, intended to de-
 carried to a perfection not yet liver down to posterity the memory
 equalled by the moderns, thought of any great action, and the chief
 it no disgrace to the finest per- persons concerned in it. Pausa-
 formance in each of those kinds, nias himself, who seems to have
 to add the names under the several been a very learned antiquary,
 figures, or a general inscription found the advantage of those little
 explaining the subject, and pointing explanatory inscriptions in many
 out the principal personages there- instances, as might easily be
 in represented. Whether this was shewn.

“ Alpheus. This whole piece of sculpture is the
“ workmanship of Paeonius of Menda, a city of
“ Thrace ; but that in the pediment of the back
“ front was done by Acalmenes, who lived in the
“ time of Phidias, and was second to him alone
“ in art and genius. In this pediment is repre-
“ sented the battle of the Centaurs and the Lapi-
“ thae at the marriage of Pirithous. In the mid-
“ dle of the piece stands Pirithous ; near him, on
“ one side, appears Eurytion carrying off the
“ bride, and Caeneus coming to the assistance of
“ Pirithous : on the other side, Theseus with his
“ battle axe, combating the Centaurs. Among
“ the Centaurs is one represented running away
“ with a young virgin, and another carrying off
“ a beautiful boy. This subject, as I imagine,
“ was chosen by Acalmenes, because Pirithous,
“ as he had learned from Homer, was the son of
“ Jupiter ; and Theseus was the fourth in descent
“ from Pelops. Over the gates of the temple in
“ like manner are exhibited most of the labours
“ of Hercules, as the hunting of the Erymanthian
“ boar, the story of the Thracian Diomede, and
“ of Geryon. In one piece Hercules is repre-
“ sented as going to ease Atlas of his burden, and
“ in another as cleansing the stable of Augeas.
“ Over the gates on the back part of the temple
“ the same hero is seen fighting with an Amazon,
“ from whom he tears away her belt : there also
“ are figured the stories of the hind, of the Gnos-

“ sian bull, the Lernaean hydra, the Stympalian
“ birds, and the Nemean lion.

“ As you enter into the temple through the
“ brazen gates, you perceive on your right hand,
“ standing before a column, a statue of Iphitus
“ and his wife Ecechiria, who is putting a crown
“ on the head of her husband. In the inside of
“ the temple also are ranges of columns, which
“ form porticos or aisles of a great height, be-
“ tween which you pass on to the statue of
“ Olympian Jupiter. There is also a winding
“ staircase leading up to the roof.

“ The statue of the god, which is composed of
“ gold and ivory, is seated on a throne, with a
“ crown upon his head, resembling the leaves and
“ branches of a wild olive. In his right hand he
“ bears a statue of Victory, composed likewise of
“ ivory and gold, holding in her hand a sacred
“ fillet or diadem, and wearing a crown upon
“ her head. In his left hand is a sceptre of ex-
“ quisite beauty, inlaid with all sorts of metals,
“ and bearing an eagle perched upon it. The
“ sandals of the god, as also his robe, are of gold.
“ The latter wrought over with all sorts of ani-
“ mals and flowers, particularly lilies. The throne
“ is diversified with gold and precious stones, with
“ ebony and ivory, and painted with the repre-
“ sentations of divers kinds of animals. About

" it also are many figures in sculpture ; four
 " Victories, for instance, in the attitude of dan-
 " cers, round the upper part of each leg of the
 " throne, and two more at each of the feet. On
 " those legs also which support the forepart of
 " the throne, are carved Sphinxes devouring the
 " Theban children, and under the Sphinxes,
 " Apollo and Diana slaying with their arrows
 " the children of Niobe. Between the legs of
 " the throne run four pieces, in the nature of
 " braces. Upon that which fronts the entrance
 " are seven figures ; the eighth by some unknown
 " accident has disappeared. Those figures ex-
 " hibit a representation of such exercises as were
 " practised of old in the Olympic games, before
 " boys were admitted to contend in them. Tra-
 " dition, however, informs us, that the figure
 " which is binding its head with a fillet or dia-
 " dem, resembled Pantarces, an Elean boy, with
 " whom Phidias was enamoured, and who, in the
 " class of boys, gained the wrestler's crown in the
 " eighty-sixth Olympiad. On the other braces
 " is represented Hercules with his band of war-
 " riors, fighting against the Amazons. The
 " number of figures in both groups is twenty-
 " nine : Theseus is placed among the assistants
 " of Hercules. The throne, besides its own

f In the original there is some given what I take to be the au-
 error, which can only be corrected thor's meaning.
 by a good manuscript. I have

“ proper legs, is supported likewise by four columns, of an equal height with the legs, and placed between them. No one is permitted to go under the throne to view it in the inside, as is allowed at Amyclae, where I had liberty to view the inside of Apollo’s throne. But at Olympia the throne of Jupiter is enclosed by a kind of wall, on purpose to keep the spectators at a distance. That part of the wall which faces the gates of the temple is stained with one colour only, namely, a sky blue ; the other parts are painted by Panaenus, who in one piece hath represented Atlas bearing up the heavens, and Hercules standing by, and offering to ease him of his load : in others are seen Theseus, and Pirithous ; a figure of Greece, and another of Salamis, holding in her hand one of those ornaments that are usually placed either on the head or stern of a ship. In others are represented the combat of Hercules with the Nemean lion ; the violence offered by Ajax to Cassandra ; Hippodamia the daughter of Oenomaus, together with her mother ; and Prometheus bound down with chains, and Hercules looking on him. For Hercules, among the other exploits attributed to him, is reported to have released Prometheus from his bonds, and to have killed the eagle which was sent to punish him on mount Caucasus, where he lay bound. The last piece presents Penthesilea

“ giving up the ghost, and Achilles supporting
“ her ; and two of the Hesperides, bringing some
“ of the golden apples which were committed to
“ their custody.

“ This Panaenus was the brother of Phidias,
“ and the same who, at Athens, in the portico
“ called Paecile, painted the action of Marathon.

“ On the upper part of the throne, over the
“ head of Jupiter, Phidias has placed, on one side
“ the Graces, and the hours, or seasons, on the
“ other ; each three in number, and alike daughters of Jupiter, according to the poets. The
“ footstool of the god is adorned with golden
“ lions, and a representation of the battle between
“ Theseus and the Amazons ; the first exploit of
“ the Athenians against a foreign enemy. The
“ basis, or pedestal, which sustains the whole
“ work, is enriched with many other ornaments
“ and figures in gold, all of which have some
“ relation to Jupiter ; as the Sun mounting his
“ chariot, attended by Jupiter and Juno, and one
“ of the Graces, next to whom stands Mercury,
“ and next to Mercury, Vesta : after Vesta is
“ seen Cupid receiving Venus rising out of
“ the sea, and the goddess Persuasion placing a
“ crown on the head of Venus. Here also are
“ the figures of Apollo and Diana, of Minerva

“ and Hercules ; and on the lowest part of the
“ basis, Neptune and Amphitrite, and the Moon
“ riding on a horse ; for I take it to be a horse,
“ though, according to others, that goddess is
“ carried by a mule, and not a horse. I am not
“ ignorant that some people have undertaken to
“ give the exact dimensions of this statue of Ju-
“ piter Olympius, yet I cannot applaud their
“ skill, since it appears to the eye much larger
“ than the dimensions assigned by them. The
“ Eleans tell us, that Jupiter himself bore testi-
“ mony to the art of Phidias, for that statuary,
“ when he had completed his work, begged of
“ Jupiter to give some token of his approbation,
“ if he was pleased with the performance ; upon
“ which, say they, the pavement was immediately
“ struck with lightning, in that place upon which
“ a brazen urn is still to be seen as a memorial
“ of the miracle. That part of the pavement
“ which is immediately before the statue is com-
“ posed of black marble, surrounded with a cir-
“ cular rim of Parian marble, raised about it like
“ a step, on purpose to contain the oil that is
“ poured into it, in order to preserve the ivory
“ from being injured by the damps arising out of
“ the ground ; the Altis, where the temple is
“ erected, being wet and marshy.”

To this passage, translated from Pausanias, I

shall add another, taken from Strabo,^g in which are some particulars relating to this famous statue and the temple, worthy of our observation :

“ The temple,” says he, “ stands in the Pisæan
“ division, little less than three hundred stadia
“ distant from Elis ; before it is a grove of wild
“ olives, within which lies the Olympic stadium ;
“ by it passes the river Alpheus, running from
“ Arcadia south-west into the Triphylian sea.
“ Olympia at first derived its reputation from the
“ oracle of Olympian Jupiter ; and though this
“ oracle fell afterwards into decay, yet the temple
“ retained its ancient honour. But its present
“ greatness and magnificence are owing, undoubt-
“ edly, to the Olympic games, and to the number
“ of offerings and donations brought thither from
“ all parts of Greece ; among which is a golden
“ statue of Jupiter, presented by Cypselus, tyrant
“ of Corinth. But of all these, the ivory statue
“ of Olympian Jupiter, made by Phidias of
“ Athens, is by far the most considerable ; the
“ bulk of which is so vast, that the artist seems,
“ in my opinion, to have deviated from the rule
“ of proportion ; for although the temple is of
“ the largest size, and the god is represented
“ sitting, yet he almost touches the ceiling with
“ his head : so that were he to rise out of his

^g Strabo, lib. viii.

“ throne and stand upright, he would carry the
 “ roof along with him.^h

“ Phidias was much assisted in the composi-
 “ tion, the colours, and particularly in the dra-
 “ pery, of this statue, by Panaenus, a painter, his
 “ brother and fellow-workman ; many of whose
 “ paintings, and those very admirable, are to be
 “ seen up and down the temple. There is a tra-
 “ dition, that Phidias, being asked by Panaenus
 “ by what pattern or idea he intended to frame
 “ his image of Jupiter, answered, by that given
 “ in the following verses of Homer :

“ This said, his kingly brow the sire inclin’d,
 “ The large black curls fell, awful, from behind,
 “ Thick shadowing the stern forehead of the god ;
 “ Olympus trembled at the almighty nod.”ⁱ

How well the performance answered the great idea of the statuary, may be conjectured from what Polybius^k relates of Lucius Aemilius, who, entering into the temple of Jupiter at Olympia, and contemplating the statue, was astonished, and said that, in his opinion, Phidias was the only man who had succeeded in representing the Jupiter of Homer ; and that, though his expecta-

^h The height of the temple, according to Pausanias, was sixty-eight feet ; hence then it appears, that the statue, with its throne and pedestal, was near sixty-eight feet in height.

ⁱ First book of Homer, by Tickell.

^k In Fragment. Polybii, p. 1015. Edit. Casaub. et apud Suidam, voce Φειδίας.

tions about Olympia had been raised very high, yet he found they came far short of the truth.

Quintilian remarks of Phidias,¹ that he succeeded better in the statues of his gods, than of his men; and that, in works of ivory, he indisputably excelled all the world: of which, to say nothing of his other performances, the image of Minerva, at Athens, and of Jupiter, at Olympia, were evident proofs; whose beauty, continues he, seems to have added reverence even to religion itself, so nigh does the majesty of the work approach to that of the Divinity.

Before this statue hung a veil or curtain of woollen cloth, dyed in Phoenician purple,^m and enriched with Assyrian embroidery; an offering made by king Antiochus. This curtain is not drawn up to the roof, like that in the temple of Diana at Ephesus, but let down to the pavement.

I shall not follow Pausanias any further in his account of the many rich votive offerings or donations sent to Olympia from almost all parts of the heathen world, and lodged in or about the temple and Altis of Jupiter Olympius; or in the temples of other deities, and in buildings called treasuries, erected at Olympia by several states, in order to receive and keep the presents, which at

¹ Instit. lib. xii. cap. 10.

^m Paus. ibid.

any time they had vowed to Jupiter ; and perhaps the money destined to defray the expence of the sacrifices to be made at the solemn festival of the Olympic games. The reader, who is desirous of knowing more of these several particulars, may find them in Pausanias ; a French translation of whose journey through Greece, by the Abbé Gedoy, was published at Amsterdam, in four volumes octavo, in 1733. In the same author he may likewise see a long list of statues of gods and heroes, of Olympic conquerors, emperors, kings, &c. ; to give an account of all which, would carry me too far from my subject, and swell this Dissertation to an unreasonable bulk. It may be sufficient to observe, that their number was prodigious, and their value almost inestimable ; as they were many of them composed of the richest materials, and made by the most eminent statuarys of Greece. What is here said in general, joined to the description of the statue of Olympian Jupiter, the master-piece of Phidias, and therefore very justly esteemed one of the wonders of the world, may serve to shew how liberal and magnificent the Greeks were in what related to the worship of their gods, and to give us a just conception of the pomp and splendor of the Olympic games, the first and the most august of the four great festivals of Greece,ⁿ by way of emi-

ⁿ The other three were the Pythian, Isthmian, and Nemean games.

nence styled sacred ; a character communicated in some degree to those who obtained the crowns in the several games, which were always exhibited in these religious solemnities.

The sacrifices offered to Jupiter upon his festival were answerable to all this magnificence ; I say, the sacrifices offered at the time of the celebration of the Olympic games ; for though the^o Eleans paid their devotions to him every day throughout the year, yet Lucian assures us,^p that Jupiter was wont to take it very kindly, if a stranger offered him any sacrifice in the intervals of those games. However, it was then made up to him ; for then not the Eleans only, and the candidates for the Olympic crown, but all the principal cities of Greece made their offerings to the Olympian Jupiter, as may be collected from a passage of Plutarch, in his *Life of Demetrius*.^q These offerings were committed to the care and conduct of deputies solemnly appointed for that occasion, and named *Theôri*. How considerable they were, we may, perhaps, in some measure

^o Paus. lib. v.

^p De Sacris.

^q That this was a general custom observed by the Greeks upon their great festivals, as the Olympic or Pythian games, &c. is farther evident from the following passage of Livy, who, speaking of the games that L. Aemilius Paulus celebrated at Amphipolis, after his

victory over Perseus, has these words ; " Nam et artificium omnis
" generis qui ludicram artem faciebant, ex toto orbe terrarum
" multitudo, et athletarum, et nobilium equorum convenit, et legationes cum victimis, et quidquid aliud Deorum, hominumque
" causa fieri magnis ludis in Graecia solet." Lib. xlv. c. 32.

guess from those prepared by Jason, against the celebration of the Pythian games. This Jason, by a decree of all the people of Thessaly, had been appointed their general,^r a dignity differing in little, besides the name, from that of sovereign : upon the approach of the Pythian games, he ordered, by a proclamation, all his cities to fat up so many oxen, sheep, goats, and swine ; and though he imposed but a moderate quota upon every city, he got together above a thousand oxen, and more than ten times as many smaller cattle. He promised likewise to reward with a crown of gold that person who should produce the fattest ox, fit to be put at the head of such a herd of victims. I will not say that the offerings of every city in Greece were to be compared to this of Jason. He represented all Thessaly, and, as the deputy or Theôrus of a whole people, collected the contributions of the several states or cities. Athens, perhaps, and the other principal states of Greece, might do the same for all the cities that were under their jurisdictions. There are also some private reasons assigned that may account for the extraordinary preparations made by Jason. He is said to have had some thoughts of aspiring to preside at those games,^s and to hold, by his own authority, the festival in honour of Apollo.

^r Xen. G. Hist. lib. vi.

^s Ibid.

That private persons also, those especially who had gained the honour of an Olympic victory, sometimes made very sumptuous sacrifices to Jupiter, may be inferred from what Athenæus relates of Alcibiades ; who, having gained the first, second, and fourth prizes in the chariot-race, feasted the whole multitude of Grecians, that were gathered together on the account of the Olympic games, with the victims offered to Jupiter. For at all great and solemn sacrifices the victims were generally shared among those who were invited to the sacrifice, only a small portion of them being consumed upon the altar. And it is probable, that all those who from several parts of the world were assembled on these occasions at Olympia, were subsisted chiefly by the sacrifices provided by every city of Greece, of one or other of which every private Grecian had a natural right to partake. This consideration, added to the motives of religion and vanity, whose influence on the Grecians, ever reckoned a superstitious and ostentatious people, was always very powerful, may induce us to conclude that the whole apparatus of the sacrifices furnished by every state, was, on this most solemn festival, exceeding sumptuous and magnificent.

The principal altar,^t upon which the sacrifices

^t Paus. lib. v.

to Jupiter were consumed, was placed in the mid-way between the temples of Juno and Pelops ; and was, by way of eminence, distinguished by the name of the altar of Olympian Jupiter. This altar, as some say, was built by the Idaean Hercules ; or, as others, by the heroes of the country, about two generations later. It was composed, says Pausanias, of the ashes^u of the victims, mixed up with the waters of the river Alpheus. No other water would do, as both Plutarch^x and Pausanias pretend : the scholiast upon Pindar's tenth Olympic ode says the same thing ; and hence is inferred the great affection which Jupiter is said to have had for that river. These ashes were brought every year, on the 19th of March, out of the public hall by the priests or augurs ;^y who, tempering them with the waters of Alpheus, made a sort of plaster, wherewith they crusted over the altar. The whole height of this altar was twenty-two feet ; to the top of which, where the victims were burnt, the priest ascended by steps, crusted over in like manner with ashes, from the plinth, or lower basis, where the victims were brought and slain : the circumference of this basis was one hundred and twenty-five feet, and to this they mounted by steps of stone.

^u As the altar could not be composed entirely of that material, Pausanias can only mean in this place, that it was daubed, or

tar, made of ashes ; and indeed, he soon after makes use of a word which imports no more.

crusted over, with a kind of mor-

^x Plut. de Orac. Def.

^y Paus. lib. v.

During the time of sacrifice the altar was crowned with a garland made of the branches of a wild olive.^a

As it was not possible to temper into mortar the ashes with which this altar was incrustated with any other water than that of Alpheus, so neither was it lawful to employ in the burnt sacrifices any other wood than that of the white poplar. The original of this custom is derived from Hercules, the son of Alcmena, who first brought that tree into Greece, and made use of that wood only in the sacrifices which he offered to Olympian Jupiter. Among the ministers or servants of the altar, there was one whose business it was to furnish those who came to sacrifice, as well cities as private people, with these holy fagots, at a certain price.

Besides this statue and altar, thus peculiarly belonging to the Olympian Jupiter, there were many more, both altars and statues, erected to the same god, under different appellations; but as they have no relation to the Olympic games, I shall pass on (without taking any farther notice of them) to some others, that always bore a part in the solemnities of this festival. The chief of these were six altars, consecrated ^a by Hercules to

z Paus. lib. v.

a Schol. ad Pind. Olymp. Ode vi.

twelve gods, who were always worshipped, two at each altar, by the conquerors in the Olympic games. The first altar was dedicated to Jupiter and Neptune, the second to Juno and Minerva, the third to Mercury and Apollo, the fourth to Bacchus and the Graces, the fifth to Diana and Alpheus, the sixth to Saturn and Rhea.

There were, besides, several other altars, upon which the Eleans sacrificed on these occasions ; whose names, as well as the order of the sacrifices, may be seen in Pausanias. To these may be added others, upon which, it is reasonable to suppose, some or other of the competitors for the Olympic olive made their offerings, according as the office of the several divinities, to whom they were consecrated, related to the exercises in which they were severally to engage. Of this number was the altar of Mercury, called *Enagonius*, from his presiding over the Gymnastic exercises ; this, with another sacred to Opportunity, was placed near the entrance of the stadium. The altar of the nymphs, surnamed *Callistephani*, or the nymphs presiding over the crowns of victory. The altars of Good Fortune, of Victory, of Taraxippus, of Neptune, of Castor and Pollux, and many others. And, indeed, there was not a deity in the whole Grecian calendar, who had not either a temple or an altar erected in the Altis, or sacred territory of Jupiter : as if the Eleans had resolved that their

Jupiter should be in every thing the copy of Jupiter in Homer ; and appear at Olympia with as large a train of deities as was accustomed to attend his summons upon Mount Olympus.^b

The *Ecechtria*, or cessation of arms, which always accompanied the celebration of the Olympic games, comes properly under the head of religion, as it owed its original to the authority of the Delphic oracle ; and the religious strictness with which it seems in most instances to have been observed, to the pious respect and veneration with which the Greeks regarded the august solemnity of the Olympic festival. All the cities of Greece, as I have already shewn, paid their devotions to Jupiter upon this festival ; which, however, in the time of war, some of them must have been necessitated to neglect, had not the god opened the passages to his altar, and allowed a safe conduct to his votaries, by enjoining a forbearance of hostilities to all those who were willing to partake of the games instituted to his honour.

It appears from a passage of Thucydides, which I shall produce in a following section, that the Eleans first proclaimed this cessation of arms in their own territories, and then in the cities of those states with whom they were at war ; and

^b See *Iliad* xx.

that it took place from the time of the first proclamation of it at Elis. This was the method when the Eleans themselves happened to be engaged in a war ; and I suppose that the same method was observed, even when the Eleans were at peace ; the cessation was proclaimed first in Elis, and then in those states which were at war with each other, who were obliged to forbear all acts of hostility from the date of that proclamation ; which might easily have been known, if the duration of this truce was fixed and certain, as most probably it was. But, upon both these points, we are reduced to mere conjecture ; no ancient writer, that I know of, having given us any clear account of either. The games, strictly speaking, held but five days ; but the candidates for the Olympic crown were obliged to repair to Elis at least thirty days before the games ; yet, I think, it cannot from thence be certainly inferred, that the cessation commenced thirty days before that festival : though, if it did not, we must suppose that a free passage was granted, on all sides, to those who had entered their names as candidates for the Olympic crown ; which they were obliged to do some time before they repaired in person to Elis. Perhaps a careful examination of the progress of the Peloponnesian war, a minute detail of which is given by Thucydides, might throw some light upon this matter ; but as I have not leisure for such an inquiry, I shall leave it to

those who may think it worth the while to engage in it. A cessation^c of hostilities for some time, both before and after the Olympic games, was doubtless necessary; and the advantages accruing from it to the whole Grecian name were so apparent and so considerable, that the Eleans thought proper to distinguish Iphitus, the author of it, by erecting a statue to him, even in the temple of Olympian Jupiter, with another emblematical figure (for so I take it to have been,) of a woman named Ecechiria (a Greek word, signifying a cessation of arms,) placing a crown upon his head.

Though, with respect to the other states of Greece, the tranquillity enacted by the laws of the Olympic games was but short and temporary, the people of Elis had it in their power to enjoy the felicity even of a perpetual peace, had they been wise enough to know how to use or value their immunities. War could never approach their territories, without drawing down upon the invader^d the vengeance of Jupiter. For Oxylus, being by the Heraclides reinstated in Elis, the kingdom of his ancestors, and appointed guardian, or curator, of the temple of Jupiter Olympius, obtained of them, under the sanction of an oath, that the whole district of Elis should be consecrated to Jupiter; and that not only those who

c See Thucyd. lib. v. c. 49.

d Strabo, lib. viii.

should invade it, but those also who should not defend it when invaded, should be deemed accursed. Hence it came to pass, that the Eleans not only neglected to fortify Elis and their other towns, but gave themselves up so entirely to agriculture and the pleasures of a country life, that how wealthy soever they were grown, they could not, as Polybius observes, be drawn from thence^c to inhabit their towns. The consequence was, that Elis indeed grew rich and populous, but as at the same time it lay naked and defenceless, those riches served only to invite an enemy, and that populousness did but augment the calamity of war ; which, nevertheless, would hardly have fallen upon them, had they not, of their own accord, departed from the sanctity of their character, and broken down those fences of religion, which the oracle, and the general consent of all Greece, had planted round them. They could not, it seems, be contented with peace, though the greatest of all blessings, while it shackled their ambition ; nor were they willing to provide sufficiently against a war, at the expense of forsaking their old manner of living ; to which, even in the midst of war, they were entirely addicted : they were, therefore, very justly censured by that wise historian, for having so inconsiderately lost their immunities ; and very wisely admonished by him,

to retire once more within that magic circle, which, in his opinion, none would have been suffered to pass over with impunity, had any one been daring and impious enough to have attempted it.

They enjoyed their tranquillity, however, for a considerable time, with some few interruptions, occasioned by a dispute between them, the Pisceans, and Arcadians, relating to the superintendency of the Olympic games.^f Yet so great a regard did the Grecians in general pay to these holy people,^g that when any troops were to march through their territories, upon their entering into the borders of the Eleans, they delivered up their arms, which were restored to them upon their quitting that country.^h This state of security and peace, while the other cities of Greece were confounding and destroying each other with mutual and intestine wars,ⁱ was accompanied with great simplicity and innocence of manners, the usual attendants of a country life; and Elis, the earthly kingdom of Jupiter, seems in this point also to have resembled his heavenly dominions; from whence, as we are told by Homer,^k that deity had for ever banished Até, the goddess of Discord and Injustice.

f Paus. lib. v.

g Ibid. lib. xv.

h Strab. lib. viii.

i Polyb. lib. iv.

k Iliad xix.

SECTION IV.

OF THE OLYMPIAD.

THOUGH the great advantages accruing to history from the institution of the Olympiad be universally acknowledged, yet have historians taken no notice of its original. They have told us, indeed, that it was instituted by Iphitus, and that it was a period or cycle of four years. The ridiculous reason assigned for it by Pausanias, would induce one to believe that they knew no more ; and yet it is certain, that the Tetraeteris, or period of four years, was almost as old as the religions of Greece, being used in divers of their sacra, or religious festivals ;^a as the Panathenaea, Musaea, and many other, besides the Olympic games. The silence of the ancient historians upon this point is so remarkable, that a learned modern,^b who has been at infinite pains to settle the chronology of the ancients, takes great glory to himself for having discovered the true source of this sacred period ; and unravelled all the intricacies of the Olympiad. From him, therefore, I shall borrow chiefly what I have to say upon this head.

The Greeks, inquiring of the Delphic oracle concerning their solemn feasts and sacrifices, re-

^a Sir I. Newton's Chron. p. 75. ad Eus. Chron. No. 1241. Chron. p. 72.

^b Jo. Scaliger, Animad.

ceived for answer, that they would do well to sacrifice *κατὰ τὰ Πάτρια, καὶ κατὰ Τρία*, according to the custom of their fathers, and according to three things. Which last words they interpreted to signify days, months, and years. They accordingly set themselves about regulating their years by the sun, and their months and days by the appearances of the moon.^c By this method, they were in hopes so to order their festivals, and times of sacrifice, as always to make their offerings precisely upon the same days, and the same months in the year; which, they imagined, would be pleasing and acceptable to the gods, and consequently believed that to be the intention of the oracle. This, however, could only happen when the solstitial conversions of the sun, and the equinoctials should return to the same places in the calendar year. After trying in vain many forms and combinations of years, in order to fulfil the oracle, they at length hit upon one, which seemed to them admirably calculated to solve all difficulties, and answer their purpose. Their year was made to consist of three hundred and sixty days, with two additional days; and their months of thirty days each; from one of which, however, in the course of four years, they took a day; by this means their Tetraeteris amounted to one thousand four hundred and forty-seven days. Sometimes a

^c Geminas apud Str I. Newton.

whole month was intercalated, and then the Tetraeteris consisted of one thousand four hundred and seventy-seven days. And thus they flattered themselves that they had punctually fulfilled the oracle ; for they sacrificed according to the year and the month, because the month was full, as consisting of thirty days ; and the years thus made up of complete months, by means of these intercalations, returned to their beginnings, at least pretty near the matter. And this is the reason that the great festivals of the Greeks were solemnized every fifth year, after an interval of four complete years ; as, for example, the Panathenaea at Athens, and the Olympic games in Elis, which were celebrated every fifth year upon the full of the moon. This last circumstance Pindar^d alone hath discovered to us ; and his scholiast at the same time informs us, that those games were sometimes celebrated in the nine and fortieth, and sometimes in the fiftieth month ; that is, sometimes in the month which the Eleans call Apollonius ; and sometimes in that named by them Parthenius ; which seem to answer to our months of July and August.—Accordingly we find by Scaliger's tables, that the Olympic new moon fell sometimes in the middle, or latter end of July, and sometimes in the beginning of August, for that festival never preceded the summer solstice ; which the ancients placed

d Olymp. Ode iii.

always upon the 9th of July, so that the Olympic moon was the first new moon after the summer solstice. This gave birth to the intercalary month, and occasioned the variation in the Tetraeteris, which consisted sometimes of forty-eight months, and sometimes of forty-nine.

This is the doctrine of the Olympiad, without a perfect knowledge of which, it will be but labour lost, says Scaliger, to go about settling the Grecian chronology.

And indeed, as the Olympiad is the only era which the Greek writers make use of, it will be difficult for a man to understand the dates of facts mentioned by their historians, or to accommodate their chronology to that of other nations, without his previously knowing both the precise time of the year on which every new Olympiad began, and the number of years and months of which that period consisted.

But how necessary a thorough understanding of the Olympiad is to those in particular, who engage in chronological inquiries, may be easily imagined from its great usefulness in such kind of searches; the consideration of which transported the great Scaliger almost beyond his sense and reason. For having pursued his inquiry from the first original, or chaos, (if I may so speak,) of

history, amid the glimmerings of an ambiguous and allegorical tradition ; the monsters of a fabulous and hieroglyphic age, and the devious and perplexed conjectures of chronologists, coming at last to the Olympiads, like one, who, after having wandered all night in a wide and pathless forest, unexpectedly discovers, at break of day, a fair and open causeway leading through a rich and cultivated country, thick set with towns and villages, breaks out into the following rapture :—

“ O ! how fortunate is it, that the ancient Greeks
“ should take it into their heads to celebrate, with
“ so much devotion, every fifth year, their Olym-
“ pic games. Hail ! venerable Olympiad ! thou
“ guardian of dates and eras ! assertrix of histo-
“ rical truth, and curb of the fanatical licentious-
“ ness of chronologists ! Were it not for thee,
“ all things would still be covered under the black
“ veil of darkness ; since there are many, even at
“ this day, whose eyes are dazzled and blinded at
“ thy lustre ! By thy means, not those things only
“ that have happened since thy institution, but
“ those also that were done before thee, are
“ brought to light ; as the destruction of Troy,
“ the return of the Heraclides, the Ionic migra-
“ tion, and many other ; for the knowledge of
“ which we are indebted to thy divine assistance ;
“ by the help of which, also, we are enabled to
“ fix the dates and epochas of the holy Scriptures ;
“ notwithstanding what silly and ignorant people

“ advance, who say, that without the holy Scriptures there would be no coming at the knowledge of thy epocha ; than which nothing can be imagined more absurd and monstrous.”

But notwithstanding this enthusiastic exclamation, chronologers are far from being agreed about the precise time upon which the Olympiads began ; some dating them from the victory of Coroebus, the Elean, and others^c throwing their original thirteen, and even eight and twenty Olympiads backwarder. But this was done by the artificial chronologers, who, to accommodate the Olympiads to their systems and computations, have added to their antiquity one hundred and twelve years, as Sir I. Newton^f observes. This great man has thought it worth his while to examine their hypothesis, and to endeavour to establish the old chronology upon surer and better principles. I will not presume to say whether he has succeeded in his endeavours or not: that must be decided by far much abler and more learned men. In the mean time, I think it a piece of homage due to the acknowledged supremacy, if I may so speak, of his abilities, from one, who in this case must submit to the authority of others, to prefer the authority of Sir I. Newton, before that of any other name in the world.

^c Eus. Chron.

^f Chron. p. 57.

Chronologists, however, in all their computations, agree to reckon downward from that Olympiad in which Coroebus, the Elean, was conqueror ; with whom also the list of conquerors begins. This list is very useful, since the Greek writers frequently mark the Olympiad by no other designation than the name of the conqueror.

Before I conclude this section, it will not be amiss to take notice, that Eusebius tells us from Africanus, that the word *Olympia*, in the Egyptian language, signifies the moon ; which was so called, because once in every month she runs through the zodiac named Olympus by the old Egyptians. This etymology of the Olympiad, though mentioned by no other author, will appear the more probable, when we consider that the Olympiad was a lunar cycle, corrected, indeed, by the course of the sun ; and that the Greeks had their Tetraeteris from Egypt ;^g out of which fertile nursery they likewise originally transplanted their arts and sciences, their learning and philosophy, their religion and their gods.

SECTION V.

OF THE HELLANODICS, OR PRESIDENTS OF THE OLYMPIC GAMES.

THE right of presiding at the Olympic games was attended with such dignity and power, that

^g See Scaliger in Eus. Chron. and Newton's Chron.

the Eleans, who had been in possession of it even from the time of Iphitus, were more than once obliged to maintain their title by force of arms against their neighbours and rivals, the Pisaeans and Arcadians : whose pretensions, though founded, as Diodorus Siculus^a observes, upon no better authorities than old fables and antiquated precedents, were yet esteemed, by these envious or ambitious people, sufficient to authorise a war, and justify their breaking through those sacred laws, which enjoined a cessation of arms to all the states of Greece, during the Olympic festival :^b for in one of these quarrels, the Pisaeans, joining with the Arcadians, who were then at war with the Eleans, entered the territories of Elis at the very time of the celebration of the Olympic games, and being met by the Eleans, who immediately took to their arms, there ensued a very sharp engagement, in the view of all the Grecians, who were assembled from all parts to see the games ; and who stood peaceably and aloof from danger, with their garlands upon their heads, looking upon the battle ; and distinguishing, by acclamations and applauses, every action of bravery on either side. The Pisaeans, in the conclusion, having obtained the victory, presided for that time over the solemnity ; but the Eleans, afterwards recovering their privilege, left that Olym-

^a Lib. xv. c. 9.

^b Ibid.

piad out of their register. They had twice or thrice before obliterated, in like manner, those Olympiads in which the Pisaeans had presided ; till irritated at length by the frequent revival of these groundless pretensions, supported only by violence, they, in their turn, made an irruption into the country of the Pisaeans, and destroyed the city of Pisa so utterly, that Pausanias says, in his time there was not so much as a ruin remaining ; the whole space of ground upon which that city had stood being converted into a vineyard. The city of Olympia, indeed, was in the territory of the Pisaeans,^c but was taken from them by the Heraclides ; (who, upon their return, made a new division of the Peloponnesus,) and was given to the Eleans. The Pisaeans might from hence derive a claim to Olympia, but could never found any right of superintending those games, of which the Eleans were the founders, as Strabo observes, and over which they were appointed to preside by the express commands of the Delphic oracle.

The office of Hellanodic, or president, was at first exercised by Iphitus alone ; ^d and continued for the space of two hundred years to be executed by a single person, who was always of the family of Oxylus : but in the fiftieth Olympiad the superintendency of the games was committed to

c Strab. lib. viii.

d Paus. lib. v.

two, chosen by lot out of the whole body of the Eleans ; and in the seventy-fifth, the number was increased to nine ; three of which had the direction of the equestrian exercises, three presided at the Pentathlon, and the remaining three had the inspection of the other games. Two Olympiads after, a tenth was added ; and in the one hundred and third Olympiad, the college of Hellanodics consisted of twelve, answering to the tribes of the Eleans, out of each of which was chosen one Hellanodic. The Arcadians shortly after, having vanquished the Eleans, took from them part of their territory ; by which means the number of their tribes, and that of the Hellanodics, was reduced to eight ; but in the one hundred and eighth Olympiad they returned to the former number of ten, and kept to it ever after.

I cannot find precisely at what time the Hellanodics entered into office ; nor how long they continued in it. Pausanias^e informs us, that for ten months preceding the games they dwelt together at Elis in a house appointed for them, and from thence called the Hellanodiceum : at which time, I think, one may very reasonably fix the date of their commission. These ten months they employed in qualifying themselves for the high and important character of judges of all Greece, as

^e Lib. vi.

their title imports : for which end they were carefully instructed in every particular of their duty by a set of officers, called the guardians of the laws ; and attended daily in the Gymnasium upon the preparatory exercises of all those who were admitted to be candidates for the Olympic crown. These were obliged to enter their names at least ten months before that festival, and to employ part, if not the whole, of that time at Elis, in exercising themselves ; as shall be set forth more fully in a following section. This time of preparation was not more serviceable to the candidates than to the Hellanodics themselves ; who were by these means furnished with frequent opportunities of trying their own abilities, exerting their authority, and sliding, as it were, imperceptibly into the exercise of that office, which, as it placed them upon a tribunal to which all Greece was subject, exposed them at the same time to the observation and scrutiny of a most awful and innumerable assembly, whose censure they could not hope to escape, but by the strictest and most exact impartiality.

But as there are other requisites towards the obtaining the character of a wise and impartial judge, besides the knowledge and practice of the laws, the Hellanodics took all imaginable precautions to keep their judgments from any bias, by prohibiting any of their colleagues from contend-

ing in the equestrian exercises ; by making it a law to themselves, not to open any of the recommendatory letters brought to them by the Athletes till after the contest was over ; and by laying themselves under the obligation of an oath, to proceed according to the strictest equity in those cases wherein they were left to the direction of their consciences alone.^f This oath was administered to them in the senate-house of the Eleans, before the statue of Jupiter Horcius, upon their finishing the examination of the boys, and the *under-aged horses*, that offered themselves to contend in the Olympic stadium ; the reason of which shall be assigned in another place. That they were sworn also upon their entering into office is very probable, though not mentioned by any author. Another check upon the Hellanodics was the liberty allowed to any one who thought himself aggrieved, of appealing from their sentence to the senate of Elis ; an instance of which is to be met with in Pausanias. Eupolimus, an Elean, having been declared victor in the foot-race by two of the three Hellanodics, who presided over that exercise, and the third having given sentence in favour of his antagonist, Leon of Ambracia, Leon appealed to the senate of Elis, and accused the two Hellanodics of corruption. It appears, however, that their sentence was ratified by the

^f Paus. lib. v.

senate ; since we find the name of Eupolimus in the list of conquerors, and an account in Pausanias of a statue erected to him in Olympia.

Their allowing their countrymen to dispute the prize with those of other nations, was objected to the Eleans by a king of Egypt,^g to whom, in the pride of their integrity, they had sent an embassy to give an account of the Olympic games ; and to set forth the consummate equity of the laws and ordinances of that institution. That monarch was persuaded they could never preserve their boasted impartiality, when the glory of one of their own countrymen came into competition with that of a stranger ; and therefore advised them to amend their institution, by excluding all Eleans : but they did not think fit to follow his advice ; and assured themselves, perhaps, that over and above the particular and private obligations of conscience, interest, and honour, the consideration of the greater glory, that would accrue to their country from a disinterested and universal impartiality in their awards, would more than countervail the advantages, whether public or private, which might arise from the victory or renown of one of their countrymen. However they might reason, they most certainly acted well ; as may be inferred no less from the concurrent testi-

g Herodot. lib. ii.

mony, than from the absolute submission of all Greece to their authority and decrees.

The direction and ordering of all matters relating to the Olympic festival, the proclaiming the cessation of arms, the excluding from the sacrifices those who had incurred the penalty of excommunication, by refusing to submit to their censures ; the increasing or diminishing the number of the exercises, &c. belonged, as I imagine, to the Hellanodics, as well as the superintending the games, and bestowing the olive-crown ; for I understand those authors, who attribute these powers to the Eleans in general, to mean the Hellanodics, who were, for that time and occasion, the delegates and representatives of the Eleans.

This power of excommunicating those who were refractory or contumacious, which seems to have been exercised upon whole nations, rather than particular persons, gave the Hellanodics great dignity and authority among the several people of Greece ; as the corporal punishments and pecuniary penalties inflicted by their orders upon private offenders, held even the greatest in dread of infringing the Olympic laws ; and kept in order that vast assembly, which was composed of men of all ranks and degrees, and of every region and colony of Greece.

That the Hellanodics, in the public execution of their office, were clothed in purple robes, and carried in their hands that usual ensign of magistracy, a wand, or sceptre, seems very probable from several passages collected by Faber, in his *Agonisticon*; ^h who would infer, likewise, from some other passages cited by him, that they wore crowns; which I will not dispute any otherwise than by observing, that from one of those passages, which I have quoted at the beginning of this section, it appears that all the Grecians who assisted at the Olympic games were adorned with crowns, or garlands; and, I believe, that ornament was generally worn by all who attended at any public sacrifice.

The Hellanodics took their stations at different parts of the stadium. By the Hellanodics in this place, I mean those committees of them, if I may so speak, who were appointed to superintend the several exercises; who were consequently obliged to attend them in those parts of the stadium where they were exhibited. The others, I suppose, remained in their proper place,ⁱ over against the priestess of Cerea. The senior Hellanodic had the precedence of the rest.

^h Lib. i.

ⁱ Paus. lib. vi.

I shall not detain the reader with enumerating the subordinate officers ; they will be occasionally introduced in the following sections : but shall proceed to exemplify the authority of this high tribunal, and the regard paid to it by all Greece, from one or two instances mentioned by the historians.

The first I shall borrow from Pausanias.^k Calippus, an Athenian, having been convicted of corrupting with money his adversaries in the exercise of the Pentathlon, the Hellenodics imposed a considerable fine upon each of the offenders : the Athenians, being informed of this sentence, out of regard to their fellow-citizen, deputed Hyperides, one of their greatest orators, to go to the Eleans, and entreat them to remit the fine : but they were not to be moved, either by the rhetoric of Hyperides, or the haughtiness of the Athenians ; who, with great disdain, refused to submit to the decree, though for that refusal they were excluded the Olympic games, till they were told by the Delphic oracle, that the god would not vouchsafe them any answer to their inquiries, unless they paid the penalty demanded by the Eleans. The Athenians submitted, and the Eleans with the money erected six statues to Olympic Jupiter.

^k Lib. v.

The next is taken out of Thucydides, and though somewhat long, tends to illustrate so many particulars relating to my subject, that I cannot forbear inserting it at large.

This summer were celebrated the Olympic games ; in which Androstheneſ, the Arcadian, bore away the prize for the firſt time in the Pancratium ; and the Lacedaemonians were by the Eleans excluded the feſtival ; and not permitted either to ſacrifice or contend in the games, becauſe they reſuſed to pay the penalty, which the Eleans, agreeably to the Olympic laws, had impoſed upon them, for having attacked a certain caſtle named Phyrus, and put ſoldiers into Lepreus during the Olympic truce. The Lacedaemonians on their part aſſerted, by their ambaffadors, that they were condemned unjuſtly ; alleging that the truce had not been notified in Sparta, at the time of their ſending their troops to Lepreus. The Eleans, on the other hand, pretended that the truce had at that very time taken place with them ; that they always proclaim it firſt in their own territories ; and that having, under the ſanction of that truce, laid down their arms, and expected no farther hoſtilities, the Lacedaemonians had taken that opportunity to do them an injury, as it were, by ſtealth. In answer to this, it was urged by the Lacedaemonians, that the Eleans, after they

had thought themselves injured by the Lacedaemonians, ought not to have notified the truce at all at Sparta ; which, nevertheless, as if they had then no such opinion of the matter, they had done, after which notification the Lacedaemonians had not committed any hostilities. But the Eleans still adhered to their decree, and would never be induced to own that the Lacedaemonians had done them no wrong. They offered, however, if they would deliver up Lepreus, to remit their own share of the fine, and to lay down for them that portion of it which belonged to Jupiter. The Lacedaemonians not consenting to this proposal, the Eleans farther offered, that the Lacedaemonians should not be obliged to deliver up Lepreus, contrary to their inclinations, provided they would go up to the altar of Olympian Jupiter, since they were so desirous of partaking in the sacrifice, and there, in the presence of all the Greeks, swear that they would afterwards pay the penalty imposed upon them. But neither to this proposal would the Lacedaemonians agree ; wherefore they were excluded the festival, the sacrifices, and the games ; and made the accustomed offerings to Olympian Jupiter in their own territories, while all the other states of Greece, except that of Lepreus, sent their offerings by a solemn deputation to Olympia. The Eleans, however, fearing the Lacedaemonians might attempt by open violence to perform their

sacrifices, kept their young men under arms upon constant guard ; to whose assistance the city of Argos sent a thousand soldiers, and Mantinea another thousand ; there were also some Athenian horse quartered in Argos during the festival.

There happened also another circumstance, which put the whole assembly into a great consternation, lest the Lacedaemonians should fall upon them. One Lichas, a Lacedaemonian, the son of Arcesilaus, was scourged publicly in the stadium by the officers appointed for that purpose ; because, his chariot having obtained the victory, and having in the proclamation of the conquerors been declared to belong to the Thebans (the Lacedaemonians being at that time excluded the games) he had entered the stadium, and with his own hand placed a chaplet on the head of his charioteer ; giving to understand by that action, that the chariot belonged to him. Every body, therefore, was exceedingly alarmed ; and concluded that this affair would have some very extraordinary consequence. The Lacedaemonians, however, kept quiet ; and the festival passed over without any disturbance.

I shall close this section with an observation, that arises naturally from these two last cited passages, viz. that the great dignity and authority of

the Hellenodics was founded solely upon this power of excommunication ; in the exercise of which, however derived to them at the beginning, they were supported by the joint concurrence of the gods, as well as of the men of Greece. On the one hand we behold the states of Athens, Argos, and Mantinea, sending troops to maintain their sentence against the Lacedaemonians ; and the Delphic oracle, on the other, refusing to give any answers to the Athenians, till the fine imposed by the Hellenodics upon one of their citizens was discharged. Thus were the two most powerful and martial states of Greece subjected, in their turns, to the authority of a petty and unwarlike people ; which, possibly, we should have some difficulty to believe, were there not many modern examples of mightier, if not wiser nations, than either of the two above-mentioned, having been awed into a submission to a power still more insignificant than that of Elis, by the same edgeless arms, the same *brutum fulmen*. Whether the thunders of the Vatican were forged in imitation of those of Olympian Jupiter, I will not determine ; though I must take notice, that many of the customs and ordinances of the Roman church allude most evidently to many practised in the Olympic Stadium, as extreme unction, the palm, and the crown of martyrs, and others ; which may be seen at large in Faber's *Agonisticon*.

SECTION VI.

OF THE GAMES OF THE OLYMPIC STADIUM.

How sumptuous and magnificent soever may have been the sacrifices and the ceremonies of the worship paid by the Grecians to Olympian Jupiter, yet may we venture to conclude, that the vast concourse of people who at the time of that festival usually resorted to Olympia from all parts of the world, was chiefly owing to the games, which always accompanied that solemnity ; and that by far the greater number came more out of curiosity than devotion. It is, at least, this part of the institution that makes the most considerable figure in the histories and antiquities of Greece, and presents itself upon all occasions, principally, if not singly, to our minds ; while, like the spectators of a triumphant procession, we look upon the pomp of sacrifice, the herds of victims, the train of priests, and even the gods themselves, as so many accompaniments only, and ornamental parts of the ceremony, and turn our eyes to the conqueror, whose glory and whose victories engross all our thoughts and attention. How just this observation may be with regard to the ancient Greeks I will not here determine ; but among the moderns, I believe, there are very few, and those men of learning only, who either think or know any thing of the religious part of this institution ; which for that reason, probably, is now never mentioned under any other title but that of the

Olympic games. The remaining part, therefore, of this Dissertation shall be wholly taken up with an inquiry into the nature, laws, &c. of those games ; in which, if, for want of materials, I should not be able to give the reader all the satisfaction he may expect to find, yet enough, I hope, will be said, to give him a juster idea of these famous games, than he may hitherto have conceived ; to lessen his contempt, at least, if not excite his admiration, for a set of conquerors, whom their countrymen thought worthy of great honours and immunities ; and to shew, that even in the institution of these sports, which seems at first sight to have been calculated only for the amusement of the vulgar, a judicious observer may discover many strokes of that civil wisdom and policy, which we have been taught to look for among the philosophers and lawgivers of Greece.

Before I enter upon this inquiry into the games, it will be necessary to mention a few particulars relating to the place in which they were exhibited. This, by the Greeks, was named the stadium ; a word signifying a measure of length consisting of somewhat above an hundred English paces ;^a which being equal to the space of ground allotted for the foot race, the course was from thence

^a See Arbuthnot's Tables.

called the stadium, and the racers were named Stadieis, Stadiodromi. The Eleans, indeed, pretended, that the stadium at Olympia, was measured by the foot of Hercules, which being longer than that of an ordinary man, made their stadium longer than any other in the same proportion.

Pausanias^b informs us, that the Olympic stadium was a terrace composed of earth ; on one side of which was the seat of the Hellanodics, and over against them on the other was an altar of white marble, upon which the priestess of Ceres Chamyne, and some virgins, had the privilege to sit and view the games. At the farther end of the stadium was the barrier, whence those who ran the simple foot race began their course ; and there, according to the tradition of the Eleans, was the tomb of Endymion.

These are all the particulars concerning the Olympic stadium that are to be found in Pausanias ; for what follows in the passage just quoted relates only to the horse course, and shall be produced when I come to speak of the horse races. But to assist the reader in forming a more perfect judgment of the stadium than the foregoing account, taken from Pausanias, can enable him to make, I shall add, from Wheeler's Travels, a de-

^b Lib. vi.

scription of the remains of that at Athens, which was built by Herodes Atticus : “ The figure (says he) and bigness of this stadium continue, although the degrees [steps] be all taken away. “ It is a long place, with two parallel sides, closed up circularly at the east end, and open towards the other end ; and is about one hundred and twenty-five geometrical paces long, and twenty-six or twenty-seven broad, which gave it the name of a stadium, that length being the ordinary measure among the Greeks ; eight of which made a Roman mile. Mr. Vernon, measuring it exactly, found it to be six hundred and thirty English feet long ; and a just stadium is six hundred and twenty-five feet of Athenian measure ; which, it seems, was but very little bigger than the English, but lesser than the French foot. When Pausanias comes to speak of this place, he tells his readers that they would hardly believe what he was about to tell them, it being a wonder to all those that did see it in ancient times ; and of that bigness, that one would judge it a mountain of white marble, upon the banks of the river Ilissus. It was Herodes Atticus, one of the richest citizens Athens ever had, that built it : to do which he consumed much of the marble of mount Pentelicus ; which now being either all carried away, or buried in the ruins of the place, it looks only like a great and high bulwark cast up in that form. At the

“end towards Ilissus, there appears yet some
“stone work, the rest is now but a stadium of
“earth above ground.”

Though the Olympic stadium does not appear to have been so splendid as this of Athens, or another at Delphi, built likewise of marble by the same magnificent citizen of Athens, yet we may suppose they were all formed upon the same model, as they were all destined to the same use. In the stadium were exhibited those games which are properly called gymnastic.

At either end of the course stood a pillar, the use of which it may be proper to explain ; as also to take notice of the several appellations by which these parts of the stadium were distinguished, viz. the barrier and the goal ; at one of which the race began, and was finished at the other : but this must be understood only of the simple foot race, or that instituted by Iphitus ; for afterwards, (in the 14th Olympiad,) as men grew more exercised, and the reputation of these games increased, the *Diaulus* was added. This was also a foot race, whose course was double the former ; that is, two stadiums, as the word implies. They who ran the *diaulus*, therefore, or double stadium, turned round the pillar erected for that purpose at the end of the stadium, and returned to the barrier, where they finished their race.

The barrier was at first marked with a straight line, traced along the ground from one side of the stadium to the other : by this line were drawn up in a row all the racers, and from thence they began their race ; from which custom the barrier, or starting place, was called Grammé, or the line. This word is also used to signify the end or termination of the course ; and in fact, the dialulus, and all the other races, except the simple foot race, ended at this line ; which, I suppose, is the true reason of this usage of the word grammé. The same may be said with regard to the other names of the barrier and stadium, which are likewise used in both senses.

In process of time a cord was made use of, either conjointly with the line or grammé, or, instead of it, to restrain the impatience of the racers, and keep them from pressing forwards one before another. This cord, which was stretched across the stadium, at the signal given was let fall at once, and at the same instant the racers started. From this cord, called ὤσπληξ or ὤσπληγξ in Greek, from the resemblance between the noise made by the sudden falling of the cord, and the crack of a whip, which is the primary signification of ὤσπληξ, the barrier received another name.

The other extremity of the stadium had also

different appellations, with whose etymologies I shall not trouble the reader. It is sufficient to observe, that both the names and their etymologies arose from the different views in which the end of the stadium was considered. To those who ran the simple foot race it was the end and termination of the course ; in all the other races the racers turned at this end of the stadium round a pillar, in order to return to the barrier, where the Diaulodromi, or those who ran the diaulus, ended their race : but the Dolichodromi, or runners in the race called dolichos, or the long course, when they came to the barrier, turned again round the pillar erected at that end also, in order to continue their course, which consisted of many diauli, or doublings of the stadium, as shall be more fully explained hereafter. It is proper, however, to take notice of one of the names given to this extremity of the stadium ; because from the explanation of it in Pollux we learn, that the exercises of the Pentathlon were performed in this part, which was called Bater.

Having now produced all the particulars relating to the place in which the gymnastic exercises were performed that I could collect, or that appeared necessary for the better understanding what is to follow ; I shall in the next place proceed to give a distinct account of those several

exercises : of which I shall treat in the order in which they were introduced into the Olympic stadium.

SECTION VII.

OF THE FOOT RACES.

THE description of the stadium hath let us into so many particulars of the foot race, that I shall add very little upon that head, besides an enumeration of the several kinds of foot races, and the laws and rules observed by the competitors in that exercise.

The first, and indeed the only exercise revived by Iphitus, was the simple foot race, named the stadium, from the length of the course, as has already been observed. Coroebus the Elean stands at the head of the list of conquerors in this exercise ; and from them were the Olympiads most commonly denominated : for after the Greeks had taken up the custom of dating historical events from the Olympiads, they seldom failed, together with the number of the Olympiad, to cite the name of the conqueror : thus, for example, to denote the precise time of the battle of Thermopylae, they would have told us, that it happened in the first year of the 75th Olympiad, Scammander of Mitylene being conqueror in the stadium, or sim-

ple foot race ; which is always signified by that word in the list of Olympic conquerors. The number of the Olympiad was sometimes omitted, and the Olympiad distinguished by no other mark than the name of the conqueror. A sufficient evidence of the great notice which all the different people of Greece were supposed to take of those victories ; and an honour so much the more flattering to the conqueror, as he was assured it would not only be diffused over all the parts of the known world, and cited upon many public occasions, but delivered down to the latest posterity in the records and annals of chronologists and historians. This honorary distinction, thus appropriated to the victors in the stadium, was undoubtedly owing at first to the want of rivals to dispute it with them ; and continued to them afterwards out of respect to the antiquity and seniority of that exercise : though their victories were obtained with less pains, and consequently with less merit, than those in almost any of the other games.

In the 14th Olympiad was added the dialulus, or double stadium, which I have explained above ; and in the next Olympiad the dolichus, or long course. In the two former exercises fleetness, or agility, seems to be the only quality requisite for obtaining the crown ; but in this exercise, whose course consisted of seven, or twelve, or even of

twenty-four stadia, (for those different measures are assigned to the dolichus by different^a authors,) besides agility and swiftness, a great strength of body and a long wind were necessary for the holding out through so long a course : besides, as the dolichodromi were obliged to make many short turnings round the pillars erected at each end of the stadium, the labour of the race was considerably increased, and the activity and skill of the racer put to more frequent and severer trials than in the two former races. But notwithstanding the length of this course, and the swiftness necessary to gain the victory in the other two, there are instances of people, in whom the two qualities of agility and strength, but seldom found together, were yet so eminent as to enable them to obtain the crown in all the three races in one and the same day. Of this number were Polites of Ceraurus, and Leonidas of Rhodes;^b but the latter was by far the most remarkable, having obtained this triple victory for four Olympiads together, and distinguished himself from the whole list of conquerors by the gain of twelve Olympic crowns.

From a passage of Pausanias^c relating to the former of these two conquerors, it appears that the racers did not start all together, but that they ran in classes, or divisions, to which they were ap-

^a Potter's *Antiq.* and *Caelius Rhod.*

^b Paus. lib. vi. c. 13.

^c Lib. vi.

pointed by lot ; and the victors in each division ran afterwards together for the prize ; and this custom seems, by the last words of the sentence, to be confined to the stadium, or simple foot race. And indeed, that course was so short, that it is no wonder the Eleans judged it proper, upon that occasion, to multiply a little the labour of the competitors ; especially when they were sure to augment, in the same proportion, both the glory of the victor and the pleasure of the spectators. There is another particular relating to the simple foot race intimated in a passage of Themistius, cited by Faber,^d which the passage just now quoted from Pausanias will help us to understand. It seems to have been this : the racers having been distributed by lot into several classes, two of those classes started at the same time, and ran on different sides of the stadium, which was divided into two roads, or courses, by the pillars erected at each end. This conjecture, for it is no better, is rendered more probable by the following words of Statius Thebais, lib. vi. wherein it is said, that Idas in the race having laid hold of his antagonist Parthenopaeus by the hair, and pulled him back as he was just coming into the goal before him, the victory was adjudged to neither, but the competitors were obliged to run the race over again ; and in order to prevent the like

d Agon. lib. ii. c. 34.

fraud a second time, they were appointed to run on different sides of the course.

Furit undique clamor

Dissonus ; ambiguumque senis cunctatur Adrasti

Consilium : tandem ipse refert, Compescite litem,

O Pueri ; virtus iterum tentanda, sed ite

Limite non uno : latus hoc conceditur Idæ :

Tu diversa tene. Fraus cursibus omnis abesto.

As the Olympic games were a very solemn festival, and were celebrated only every fifth year ; and as almost every single man throughout Greece was ambitious of obtaining the honour of an Olympic crown, it is reasonable to suppose that the number of competitors in every kind of exercise was very considerable, especially in the simple foot race ; the lightest of them all. And this might put the Eleans upon the two above-mentioned methods ; by the first of which the confusion and other inconveniences arising from a crowd of people running all together in a narrow space were prevented ; and by the second some time was saved, which they were under a necessity of husbanding as much as possible, considering that only five days were allotted for the games ; in some of which the contest might often happen to be drawn out into a great length, as the previous apparatus to each of them must needs have taken up a great deal of time.

Though the decision of Adrastus, in the above

cited verses of Statius may seem reasonable and just, yet had any racer in the Olympic stadium been guilty of such a piece of foul play, or fraud, as Statius denominates it, for which Idas was sentenced to run the race over again, he would not have escaped with so light a censure from the severer justice of the Hellanodics. The crown would have been adjudged to his antagonist, and he, perhaps, would have been publicly scourged in the stadium, for having infringed the Olympic laws; which prohibited, under severe penalties, all kinds of fraud and unfair dealing. And to come home to the present point, the competitors in the foot races were restrained expressly from laying hold of the hair, or any part of the body; from tripping, or even pushing one another aside, as we are told by Tully and Lucian.*

The competitors for the crown in these exercises (as also in all the gymnastic conflicts) contended naked. Thucydides informs us,^f that anciently it was the custom in the Olympic games for all the athletes to wear a sort of scarf about their middle; but that it was left off a little before his time: for so the common reading implies, which Hudson^g has altered, in order to reconcile Thucydides with the many other authors, who

e Offic. lib. iii. Περὶ τοῦ μὴ ῥαδίως κινεῖσθαι.

f Thucyd. lib. i. cap. 6. Edit. Wasse.

g See note ibid.

affirm that the scarf was laid aside even so early as the 14th Olympiad, some hundred years before the time mentioned by Thucydides.

Eustathius, in his Comment upon Homer's Il. ↓. relates the accident that gave occasion to the laying aside the scarf. In the 14th Olympiad, one Orsippus, a racer, happened to be thrown down by his scarf tangling about his feet, and was killed; though others say, that he only lost the victory by that fall; but which ever way it was, occasion was taken from thence to make a law, that all the athletes for the future should contend naked. This fact is differently told by Pausanias, who says, that Orsippus obtained the victory; and that he is persuaded the scarf was designedly thrown off by Orsippus, who could not be ignorant that a man was more light and disencumbered without a scarf than with one; Paus. lib. i. c. 24. And this account agrees best with an old epigram upon Orsippus, quoted by the scholiast upon Thucyd. lib. i. sect. 6. Ed. Wasse.

We are informed by Pollux,^h that the racers had sandals or short buskins upon their feet.

In the 65th Olympiadⁱ the race of armed men

^h Onomast. lib. iii. c. 30.

ⁱ Paus. lib. v.

was added to the Olympic games : an exercise, says Pausanias, that was judged very proper for military men. This differed in nothing from the stadium, or simple foot race, but that the competitors ran in armour ; for which purpose there were five and twenty brass bucklers kept in a temple at Olympia : the other pieces of armour which they carried in this race were a helmet and buskins, as may be inferred from Pausanias's^k description of the statue of Damaretus, who gained the first victory in this kind of race. The same author tells us at the same time, that he describes the statue of this victor, dressed up in these pieces of armour, that in process of time the Eleans, as well as the other Greeks, abolished this custom of running in armour. I cannot find when this happened, nor when the custom of running the diaulus, or double stadium in armour, was first introduced. Pausanias^l makes mention of one Mnesibulus, who gained the victory in this exercise in the 235th Olympiad.

Having now gone through the several particulars of the foot races, I shall close this section with a translation of a Greek epigram, taken out of the Anthologia ; in which the hyperbole made use of by the poet to raise an idea of the swiftness of the victor whom he celebrates, is, in my opi-

^k Lib. vi. c. 10.

^l Lib. x. c. 34.

nion much prettier, and more uncommon, than the celebrated one of Virgil upon Camilla. It is necessary for the reader to know, that Arias (the person celebrated in this epigram) was of Tarsus, a city in Cilicia, founded originally by Perseus, who in old fables is represented as having had wings upon his feet.

On Arias of Tarsus, Victor in the Stadium.

The speed of Arias, victor in the race,
Brings to thy founder,^m Tarsus, no disgrace :
For able in the course with him to vie,
Like him he seems on feather'd feet to fly.
The barrier when he quits, the dazzled sight
In vain essays to catch him in his flight.
Lost is the racer through the whole career,
Till victor at the goal he re-appear.

SECTION VIII.

OF THE PALÉ, OR WRESTLING.

THE wrestlers were first introduced into the Olympic stadium in the 18th Olympiad, and Eurybatus, a Spartan, was the first who received the wrestler's crown.

Theseus^a is reported to have been the first who reduced wrestling into a science. The rules laid down by that hero for attaining to a perfection in

^m Perseus.

^a Plut. in Thes.

this science are, I believe, unknown : but there are still to be found in those writers who treat of gymnastic exercises, many parts or divisions of the Palé, or art of wrestling ; by which it will appear to what a degree it was cultivated by the ancients. Some of these I shall take notice of in the following account.

But in the first place I must observe, that as I am writing to an English reader, a great deal of time and trouble may be spared upon this head, so little does the wrestling used among the ancients seem to differ from that now practised in most parts of England ; in some of which, I will be bold to say, there are champions who would have made no indifferent figure in the Olympic stadium.

The most remarkable difference between the ancient and modern practice is, that the ancient wrestlers contended naked, and that their bodies were rubbed all over with oil, or with a certain ointment,^b composed of a due proportion of oil, wax, and dust, mixed up together, which they called Ceroma. These unctions were, as some say, peculiar to the wrestlers and pancratiasts, whose combats were thereby rendered more toilsome and various ; while each combatant endea-

^b Burette 1 Mem. sur les Athlètes.

voured to seize upon the other, whose efforts to escape or break the hold of his antagonist were assisted by the slipperiness, as well as the force and agility of his body.

But, in order to qualify a little this extreme lubricity of the skin, occasioned by these unctions, the athletes were accustomed,^c before they came to an engagement, either to roll themselves in the mud of the Palaestra, (from which some people derive the words Palé and ^d Palaestra,) or in the sand, kept for that purpose in a place called Κοιστήριον, or that with which the place of combat seems to have been covered, as well for the use just now mentioned, as to prevent the combatants from bruising or injuring themselves in falling; which, were it not for this bed or covering of sand, they would be liable to do. However that be, it is so certain that the athletes who were anointed, were always, before they engaged, sprinkled with dust or sand,^e that to say an athlete gained a victory, (ἀκονιτ,) or without being so sprinkled, was the same thing as to say he gained a victory without engaging; which sometimes happened, when, either from the great reputation of the champion, or other reasons, none appeared to encounter with him. This office of anointing and sprinkling the combatants with

c Lucian. de Gymn.

d Viz. from Πηλός, which signifies mud.

e See Bar. 1 Mem. sur les Athlètes.

sand, was sometimes performed by themselves to one another ; and sometimes by the officers of the Palaestra, called from thence Aliptæ, or anointers. It is to be observed, that all sorts of sand were not equally proper for this use ; since Leonatus, one of Alexander's generals,^f was, in all the marches of the army, followed by camels loaded with sand, which he had caused to be brought from Egypt for his own use.

After the wrestlers were thus prepared for the engagement, they were matched by the judges or presidents of the games in the following manner :

Into a silver urn, consecrated to Jupiter,^g and brought forth upon this occasion, were cast so many lots or dice, about the bigness of a bean, as answered to the number of the competitors. These lots were all marked with letters ; as for example, upon two of them was written the letter A ; B upon two others, and so on in an alphabetical order ; if the number of combatants required more, there were always two lots marked with the same letter. This being done, the athletes approached in order, and invoking Jupiter, put *their* hands into the urn, and drew out each his lot : to prevent all fraud, an officer appointed for that purpose attended upon every one as he came to

^f Plut. in Alex.

^g Lucian in Hermotimo.

draw, and held up his hand before him, to hinder his seeing the letters written upon the lot. When every one had drawn, the Alytarches, or one of the presidents of the games, going round to every athlete in order as they stood, inspected the lots. And thus the two, whose lots were both marked with the same letter, as with A or B, were by him matched and appointed to engage with each other. This was the case when the number of the combatants was even, as four, eight, twelve ; but when the number was odd, as five, seven, nine, &c. there was put into the urn, together with the duplicate lots, an odd one marked with a letter, to which there was none that corresponded. The athlete who was fortunate enough to obtain this lot, was named Ephedrus, was to wait till the others had contended, and was then to take up one of the conquerors. This, as Lucian observes, was a very considerable advantage ; as the champion, who by virtue of his lot was to wait till the others had contended, and then engage with one of the conquerors, came fresh and vigorous to the encounter, against an adversary, animated indeed and flushed with conquest, but shattered and exhausted in obtaining it.

This was the method of matching the wrestlers and pancratiasts ; and for this piece of history we are indebted to Lucian alone, no other ancient author having said any thing upon that subject.

It is to be wished that he had gone on a little farther, and told us what was done after the first set had finished their combats ; with whom was the Ephedrus, or odd man, to engage : for if the number of combatants amounted at first to more than four, it is evident there would be again the same necessity for matching the conquerors, as there was at first : and I doubt not but the same method was observed, and repeated as often as occasion required, till the competitors were reduced to two, one of which was finally proclaimed the conqueror. This appears a much more natural solution of the difficulty than any other hinted at by Mons. Burette,^a and may be farther supported by the consideration, that the advantages accruing to the athlete, named Ephedrus, were by this method rendered less unequal. For if the combatants were to be matched, and the lots to be drawn more than once, (which must have often been the case,) he might in the second sortition, in which undoubtedly he was included with his antagonists, lose the advantage he had acquired in the former ; and the lucky lot might fall to the share of one who had already been engaged, and who might stand in need of the respite thus allowed him by his good fortune.

The wrestlers being thus matched, proceeded

^a 2 Mem. sur les Athlètes.

to the combat, in which the victory was adjudged to him who gave his adversary *three falls*; as is evident, I think, from the famous epigram upon Milo,ⁱ which I intend to produce at the end of this section.^k

If one of the combatants in falling drew his antagonist with him, the contest began afresh, or was rather continued upon the ground, until one getting uppermost constrained his adversary to yield the victory. This combat was called *Anaclinopalé*, and seems not so much to be a distinct species from, as a modification of the *Palé*; or an accidental, or perhaps artificial variation of the battle: for he who found himself in danger of being thrown, had sometimes recourse to this stratagem of dragging his adversary with him, and trying upon the ground a combat in which he thought himself better qualified to succeed. However, those authors who have written upon the *Palé*, have made this a distinct exercise; and it is not unlikely but it may have been treated as such in the *gymnasia*, or schools of exercise; where there were masters, whose business it was to give their scholars distinct lessons in every branch of the science they professed to teach:

i See Mons. Burette, who is not of the same opinion. following words of Seneca; *Luctor ter abjectus perdidit palmam.*

k This is also confirmed by the *Sen. de Ben. l. v. c. 3.*

from which custom one may very well account for the many divisions and subdivisions of the Palé, and other gymnastic exercises, of which modern writers have made so many distinct species. Of this kind in all likelihood was the Acrocheirismus; so named, because the combatants, during this part of their engagement, held one another only by the fingers, without seizing on any part of the body. This has been reckoned a distinct exercise, and another division of the Palé; though, as Mons. Burette very well observes, it seems rather to have been the prelude of the combat in which the antagonists made trial of each other's strength, or endeavoured, perhaps, by seizing each other's hands, mutually to prevent one another from taking a firmer and more advantageous hold.

Pausanias, in his sixth book,¹ makes mention of a statue erected at Olympia to one Leontiscus, a wrestler, who was not so skilful at throwing his adversaries, as successful in extorting the victory from them by squeezing or breaking their fingers. This method of conquering was also practised in the pancratium,^m by one Sostratus, with so much success, that he gained from it the surname of Acrochersites. What has been related of Leon-

¹ Cap. iv.

^m Ibid.

tiscus is a clear proof of what I observed before, namely, that the *Acrocheirismus* was not a distinct species of the *Palé*, or wrestling.

The champion who distinguished himself the most in this exercise, was Milo of Crotona, who gained no less than six Olympic, and as many Pythian crowns. There are so many instances of the prodigious strength of this famous wrestler, and most of them so well known, that it would be endless and impertinent to cite them all: but I cannot forbear producing one, as remarkable for the singularity as the issue of the experiment.

This Milo,* to give a proof of his astonishing force, was wont to take a pomegranate, which, without squeezing or breaking it, he held so fast by the mere strength of his fingers, that no body was able to take it from him; no body but his mistress, says Aelian.^o But however weak he may have been with regard to the fair sex, his superior force was universally acknowledged by the men, as will appear by the following epigram:

On Milo the Wrestler.

When none adventur'd in th' Olympic sand
The might of boist'rous Milo to withstand;
Th' unrivall'd chief advanc'd to seize the crown,
But 'mid his triumph slip'd unwary down.

n Paus. lib. vi. c. 14.

o Ael. lib. ii. c. 24.

The people shouted, and forbade bestow
 The wreath on him, who fell without a foe.
 But rising, in the midst he stood, and cry'd,
 Do not *three falls* the victory decide?
 Fortune indeed hath given me one, but who
 Will undertake to throw me th' *other two*?

SECTION IX.

OF THE PENTATHLON.

AUTHORS differ very much in their account of the exercises of which the Pentathlon was composed: though I think it is very clear, from some epigrams in the Anthologia,^a that it consisted of leaping, running, quoiting, darting, and wrestling. For it is agreed that the Pentathlon is intended to be described in that verse,^b said to be written by Simonides, where these five exercises are enumerated, according to the order in which I have placed them. Yet notwithstanding so venerable an authority, some authors^c have substituted the combat of the Caestus, instead of darting; and others pretend, that by the word Pentathlon, no more is to be understood than a game, or trial of skill, consisting of five, and of any five, exercises. Upon what authorities these latter found their as-

a Anthol. lib. i. c. 1. Epi. viii.
 and lib. ii. c. 1. Ep. vii.

b Ἰσθμία καὶ Πυθοῖ Διοφῶν ὁ
 Φῶνος ἐνικά

Ἄλμα, Ποδακίην, Δίσκον, Ἄ-
 κονα, Πάλην.

c Potter's Antiq. vol. i. c. 21.

section I cannot tell, but this I am sure of, that the combat of the *Caestus* could never have been originally of that number ; because the first victor in the Pentathlon was a Spartan,^d whose laws would not have allowed him to engage in the combats of the *Caestus*. I will not say that the Pentathlon consisted always of the five exercises above mentioned, because we read in Pausanias,^e that the Eleans from time to time made frequent changes in the Olympic games. There may therefore have been some foundation for these various accounts of the Pentathlon, which may have been different at different times ; but as that which I have given of it seems to be founded upon the best authorities, I shall keep to it, without entering for the present into a description of any other exercises, besides the five above mentioned, viz. leaping, running, quoiting, darting, and wrestling.

Two of these, namely, running and wrestling, have already been very fully explained ; I shall therefore only observe upon the former of these two, that I suppose the race in the Pentathlon was of the same length with the stadium, or simple foot race, and regulated by the same laws. We must carry this observation also to the wrest-

^d Plut. in Apoth.

^e Lib. v.

ling, which, I suppose, was under the same regulations with the simple Palé, or wrestling, treated of in the preceding section.

In the exercise of leaping, wherein the competitors endeavoured to leap beyond one another in length, (for I do not find that the height of the leap was taken into the account,) the athletes carried in their hands pieces of lead, or some other metal,^f made in the form of a half circle, not exactly round, but inclining to an oval. In these there was a place made for the fingers to pass through, in the same manner as through the handle of a shield; and with these weights, called *Αλτηρες*, (*halteres*,) the athletes were accustomed to poize their bodies, and swing themselves forward in the leap. And to say truth, they had need of some assistance, to enable them to perform any thing like what is related of Phaulus of Crotona,^g whose leap is said to have been two and fifty feet long.^h The same thing is said of Chionis the Spartan.

The quoit, or discus, was, according to some authors, of various sizes and figures; though that

^f Paus. lib. v. c. 26.

^g Olympion. *Αναγραφή*.

^h Five and fifty, according to the following inscription under his statue, cited by Eustathius; ad

Hom. Odyss. Θ.

Πέντ' ἐπὶ πενήκοντα πόδας
πήδησε Φάυλος,
Δίσκουσιν δ' ἑκατὸν πέντ'
ἀπολαμπόμενον.

called the disk of Iphitus, mentioned by Pausanias,¹ seems, by what he says of the manner in which the inscription upon it was written, to have been circular; as were those described by Lucian, in his Dialogue concerning the Gymnastic Exercises. "You took notice (says Solon to Anacharsis, the other interlocutor in this Dialogue) "of a great lump of brass, round and smooth, resembling a small shield, but without a handle or thong. You tried it too, and found it very "weighty, and difficult to be taken up, by reason "of its smoothness. This mass the athletes "throw into the air as far as they are able, and "endeavour with great eagerness and emulation "to surpass each other in the length of the cast." Here we have not only a description of the disk, or quoit, the manner of the contest, and the laws and conditions of the victory, but a proof also, that all the competitors made use of one and the same disk. This is confirmed by the testimonies of Homer,^k Ovid,^l and Statius,^m who mention but one disk in their descriptions of this game, in contradiction to the pretended authority of a medal of the emperor M. Aurelius; upon whose reverse are represented four discoboli, with each his disk, and some of them with two. The disks also in this medal are of a different figure from that described above, and are perforated in the

i Lib. v.

k Odyss. lib. viii.

l Met. l. x.

m Theb. lib. vi.

middle ; which explains what some authors^a tell us, of a thong used sometimes by the athletes in throwing the disk. And perhaps there were different sorts of disks made use of by the Greeks and Romans ; since Ovid, I observe, calls it *latum discum*, the broad disk, an epithet that agrees very well with its appearance upon the medal. In the Greek writers it is generally represented to be round or globular, or rather approaching to the figure of a lens, and extremely heavy.

The disk was likewise composed of different materials,^o as iron, brass, stone, and sometimes even of wood ; and was thrown underhanded, much in the same manner as the quoit is amongst us ; from which, however, it differed greatly, both in weight and figure, as has been already shewn. Neither did the discoboli aim their quoit at any particular mark, as is the custom with us ; their whole endeavours were to throw beyond one another, and he who threw farthest, obtained the victory.

The same thing was also observed in the exercise of darting, in which the victory was awarded to him who threw his javelin farther than the rest of his antagonists. It appears, however, from a passage in the scholiast, upon the seventh Ne-

^a See Potter's Antiq. vol. i. c. and Ovid, in loc. cit.
^o Pind. Pyth. Ode I.

mean Ode of Pindar,^p that there were certain limits or boundaries prescribed, beyond which it was a forfeiture of the prize for an athlete to cast his javelin; and to this custom Pindar himself has frequent allusions. The javelin was sometimes thrown with the bare hand, and sometimes with the help of a thong, wound round the middle.

From some terms appropriated to that part of the stadium in which the Pentathlon was exhibited, may be collected some circumstances relating to the three exercises last described. One of these terms is Bater, (*Βατήρ*,) which seems to have been a low step, from whence the leapers took their rising. Bater was also used to signify the beginning of the Scamma, another term denoting the area marked out for the exercises of the Pentathletes. The word scamma properly signifies a ditch or trench; and this area, as I conjecture, was formed by two parallel trenches drawn from the bater or step above-mentioned into a sufficient length, to serve as boundaries or limits, within which the pentathletes were obliged to leap and to throw the disk and javelin; and which if they transgressed, by leaping or casting the disk or javelin over either of them, they forfeited their pretensions to the victory. This will explain the passage above cited from the

scholiast of Pindar, as well as many expressions in other Greek writers, who speak of leaping, shooting, darting, &c. over the *scamma*, or *τὰ δεικνύμενα*, trench or trenches, as a fault. Indeed, if the word *Terma*, used by Pindar in the passage referred to by his scholiast, be taken literally to signify the end or termination, it will lead us to suppose there was another trench drawn across at the end from one parallel to the other; or rather several trenches, as so many marks or limits for the leapers, darters, and discoboli, which in their respective contests they were required not to over-pass. But as the fear of over-passing these marks or limits must check them in their endeavours to out-go each other, upon which the victory depended, I am rather inclined to think that Pindar has used the word *Terma* improperly, and that the two side-trenches were the only limits which the pentathletes were forbidden to transgress. But this I submit to better judgments.

The exercise of leaping in the Pentathlon was accompanied by flutes, playing Pythian airs, as Pausanias informs us. Whence this custom was derived I cannot say. And the reason assigned for it by that author, which is certainly not the true one, may induce us to think, that in this matter the ancients were as ignorant as we.

The candidates in the Pentathlon, as well as

those in all the other gymnastic exercises, contended naked, and were also anointed with oil ; though both these points are called in question by some writers, especially the former ; and that, as I suppose, chiefly upon the authority of the fore-mentioned medal of M. Aurelius, which, however, is suspected by the learned not to be genuine.

There are likewise many doubts and difficulties started by some, with relation to the conditions upon which the victory was awarded in the Pentathlon ; though it seems clear to me, that he who vanquished his antagonists in every one of the five exercises, was alone entitled to the crown. That he who was vanquished in any one of these five contests thereby lost the crown, is evident from the story of Tisamenus, related by Pausanias, *Lacon. c. 11.* which is this : Tisamenus the Elean, of the family of Jamus, had been told by the oracle, that he should gain five very glorious victories, or more literally, perhaps, that he should come off successful in five very glorious conflicts. In consequence of which he engaged in the Pentathlon at Olympia, but lost the victory ; for though he got the better in two of the exercises, having vanquished Hieronymus of Andros, in running and leaping, yet being vanquished in wrestling by the same Hieronymus, he failed of obtaining the crown ; and then came to under-

stand, that the victories promised him by the oracle were military victories.

If all hopes of gaining the Pentathletic crown were lost to him who was vanquished in any one trial, (which all the candidates except one must be, even in the first,) it may be demanded, why the vanquished should contend any longer? To this I answer, that the pentathletes were probably obliged by the laws of the Olympic games to go through all the five exercises. For Pausanias represents the Pentathlon as a very tedious and laborious contest; which representation of it is by no means just, upon the supposition that the victory was decided by a single trial. I could confirm what is here said of the Pentathlon by other authorities, but I am unwilling to multiply quotations; and probably no one will think it worth his while to dispute this point.

But though all the competitors except one must have despaired of gaining the crown, even from the very first trial, yet might they still be desirous of carrying on the contest through the four remaining exercises, (had they not been required to do it by the Olympic laws,) either with a view of signalizing themselves in some of the other contests, or the hopes of ravishing the crown from him, by whose victory they had been excluded from the prospect of obtaining it.

Which, if not victory, was yet revenge ; though revenge in their circumstances might well be deemed a kind of victory, neither immoral nor inglorious. In this case indeed it might sometimes happen, that none of the competitors would be entitled to the crown ; but even this may be considered as an event, with which the majority of the competitors, at least, if not of the spectators, who upon such occasions are commonly divided into different interests and factions, had as much reason to be pleased, as with the glory accruing to a single person, to the dishonour of themselves or their friends.

Before I conclude this section I must take notice, that Pindar, in his 13th Olymp. Ode, congratulates Xenophon of Corinth upon his having gained, in one day, two Olympic crowns ; one in the stadium, or simple foot race, the other in the Pentathlon ; which, says he, never happened to any man before. The reason is, that the regimen of a pentathlete, as both Epictetus and his disciple Arrian inform us, was very different from that of an athlete, who qualified himself for a single exercise alone, as running, wrestling, or any other. Whence, as we are assured, both by Plato and Longinus, it seldom happened that a pentathlete, though very eminent in his profession, was able to contend with an athlete in that exercise, as running, for example, or wrestling,

to which alone he had applied himself altogether. The same thing may be said of all the athletes in general; who differed from each other in their respective regimens and diets, as much or more than in the several exercises to which they peculiarly applied themselves.

SECTION X.

OF THE CAESTUS.

THE combat of the Caestus, which was revived in the twenty-third Olympiad, was a very rough exercise; in which the victory was most commonly, if not always, stained with blood. For this reason it was held in little estimation by most people. The physicians, who were accustomed upon many occasions to prescribe the use of some or other of the gymnastic exercises, either make no mention of this, or speak of it only to condemn it. Alexander, as Plutarch^a tells us, treated it with no more regard: for he never admitted either the Caestus or Pancratium among those games, which he after exhibited during his war in Asia. And indeed, to say nothing of the danger to which the combatants in these two exercises were exposed; and for which the glory alone of the victor, without any other advantage accruing either to himself or his country, was not a suffi-

a In Alex.

cient recompense ; the regimen observed by those who qualified themselves for these combats, was by no means proper for a soldier. What this was in general, may appear from the account given of it to Philopoemen ; who, being exceedingly desirous of becoming a good soldier, had for that reason, with great diligence, exercised himself even from his infancy in the management of his arms, in horsemanship, and wrestling ;^b in the last of which exercises he had made a good proficiency. But being advised by some people to apply himself to those exercises properly called athletic, (by which, I think, must be understood the *Caestus* and the *Pancratium*, in contradistinction to the *Palé* or wrestling, as appears from this passage,) he demanded of them, whether the two professions of an athlete and a soldier were not inconsistent ? In answer to this question, he was told, that both the habit of body and the way of life of a soldier and an athlete differed in every respect ; and consequently they were to be treated differently, both with regard to their regimen and to their exercises : that an athlete was to endeavour, by much sleep, perpetual repletion, stated and regular repose and exercise, to acquire and keep up a certain corpulency ; which, by the least variation in his diet or manner of living, was very subject to be lost : whereas a soldier should accustom him-

^b Plat. in Philopœm.

self to all sorts of inequalities, to a life full of discomposure and disorder ; and, above all, to support with ease the want of provisions and the loss of sleep. These reasons determined Philopoemen not only to reject these exercises himself, but to discourage them in others. I will not say these were the reasons that induced Lycurgus to banish the *Caestus* and *Pancratiun* from Sparta, because there is another reason assigned for his doing it, which I shall take notice of in another place ; but it is certain that the diet and regimen prescribed by him to his Spartans, resembled much more that of a soldier than that of an athlete. This corpulency, or *polysarcia*, (fleshiness) as the Greeks called it, was sought after and cherished by the combatants in the *Caestus*, as a sort of covering and defence for their bones and muscles, against dry blows and buffets ; but was at the same time very improper for a soldier : for, as Epaminondas^c observed to a fat fellow, whom for his bulk he turned out of the army, it would require three or four shields to cover and defend a belly that hindered a man from seeing his own knee.

On the other hand, there are great authorities to be produced in favour of the *Caestus*. Hercules and Pollux, demigods ; Amycus, king of the Be-

^c Plut. Apophth.

brycians, and Erix, his grandson, were the first who distinguished themselves in those combats : upon his superiority in which Amycus^d so valued himself as to compel all strangers who touched upon his coast, to take up the Caestus, and make trial of his strength and skill in the management of that rude instrument of death ; for so it proved to many, who, accepting the challenge, perished in the combat. But at length the royal athlete met with his match ; Pollux encountered, subdued, and slew him, according to Apollonius Rhodius ;^e but that last part of the story is denied by other authors. All, however, agree that Pollux handled him roughly enough to make him sensible of the folly which many tyrants have run into, some have suffered by, but which none have reflected upon till they came to suffer ; namely, the folly of enacting an unjust and cruel law, which in its consequences may, and often does happen to recoil upon themselves.

This Amycus is said to have invented the combat of the Caestus.

After him, we find it in Homer^f practised by the heroes of the *Iliad*, and in Virgil^g making one

^d Apoll. Rhod. lib. ii. Theocr.

^e See the scholiast, ver. 97, and Theocr.

^f Il. xxiii.

^g Æn. v.

among the games exhibited by Aeneas in honour of his father Anchises ; in which two authors may be seen a complete description both of the combat and of the *Caestus*, with which the hands and arms of the combatants were usually bound. This consisted of many thongs of leather, or raw hides of bulls, wound about the hand and arm up to the elbow ; and seems to have been invented, as well for a safeguard to those parts upon which the first fury of the battle generally fell, as for an offensive weapon ; though, when it was lined with plates of lead or iron, (which it sometimes was, according to Virgil) one would think it intended chiefly for the latter : but I must take notice, that neither of the three Greek poets who have given us a description of the *Caestus*, make any mention of plates of lead or iron.

There may possibly have been another intention in binding up the hands of the combatants with thongs of leather, and that is, to prevent their laying hold of each other ; from which, as from kicking also, and tripping, they were restrained by the laws of the *Caestus*.

Pausanias hath helped us to another reason for the custom of binding up the fingers of the combatants, which took its rise from an accident that happened in the Nemean games.

Creugas and Damoxenus,^b two champions of equal strength and skill, having drawn out their combat to the evening, without either's having been able to subdue his adversary, agreed at length to permit each other to strike in his turn where he should think proper, without either of them endeavouring to ward off the blows. Creugas began, and gave Damoxenus a wound upon the head. Damoxenus being now to take his turn, ordered his antagonist to lift up his arm, and keep it still ; and at the same time struck him under the ribs with the ends of his fingers ; which, by reason of the strength and sharpness of the nails and the violence of the blow, penetrated into his belly ; and Damoxenus following his blow, widened the wound, and through it drew out the entrails of his enemy, who died upon the spot. The death of Creugas gave Damoxenus the victory indeed, but not the crown ; for the judges of the games drove him with infamy and indignation out of the stadium ; as one who had conquered by treachery, and by repeating his blows without allowing Creugas to have his turn, had basely violated the conditions agreed upon between them in the hearing of the whole assembly. Creugas was crowned ; and the straps of the Caestus, which hitherto, according to the ancient custom, were tied in the palm or hollow of the hand, were

^b Paus. lib. viii. c. 40.

from that time brought over the fingers, and fastened upon the wrist.

The ancient Caestus¹ was called *μειλιχος*, or *soft*; perhaps because it was composed of raw hides, or perhaps to distinguish it from the more modern Caestus. We have already remarked one material difference between them; by which I think it appears, that the former was more fitted to defend the hand and arm of the combatants, (which, I suppose, was its original purpose,) and the latter to hurt and annoy the enemy: and it is not unlikely, that as the Grecians began to refine upon the gymnastic exercises, and the science of an athlete, from the encouragement of the public, grew by degrees into a *profession*: it is not unlikely, I say, that the Caestus should from time to time receive several additions; and that at length it should be improved by the Romans, who delighted in bloody spectacles, into that terrible weapon described by Virgil. This conjecture will at least account for the difference observable between that in Virgil, and those described by the Greek poets.

I must also observe, that in Apollonius Rhodius, Amycus the challenger throws down two pair of caestuses, the choice of which, out of bravery, he

¹ Vid. Paus. *ibid.*

leaves to Pollux, without drawing lots ; and Pollux, without examining, takes those that were next him. Did the poet borrow this circumstance from any such custom in the public games ? Did the combatants in the Olympic stadium bring their own caestuses ? Did they cast lots for the choice ? Or were they furnished by the presidents of the games with caestuses of a like form and weight, as Entellus and Dares were by Aeneas ? I am inclined to think the latter was the method, from a custom observed at Olympia, to furnish the armed racers and the discoboli with shields and disks out of the public treasures.

The combatants in this exercise also fought naked,^k or at most with no other covering than a scarf tied round their middle. They also wore a cap or headpiece, to defend their ears and temples from blows, which in those places might have proved mortal, especially when inflicted by a strong hand, armed with so rude a weapon. These headpieces were of brass, according to the author of the *Etymologicum Magnum*. It appears, however, from the following epigram of Lucilius, that the consequences of these battles were sometimes very terrible, though the combatants escaped with their lives and limbs.

k See Burette.

On a Conqueror in the Caestus.

This victor,¹ glorious in his olive-wreath,
 Had once eyes, eye-brows, nose, and ears, and teeth :
 But turning Caestus-champion, to his cost,
 These, and, still worse ! his heritage he lost.
 For by his brother sued, disown'd, at last
 Confronted with his picture he was cast.

SECTION XI.

OF THE PANCRACTIUM.

“ THERE are wonderful disputes, as I hear (says Caelius^a Rhodiginus,) among the grammarians, concerning the Pancratiū, who cannot agree what sort of an exercise it was ; nor wherein the peculiar excellence of a pancratiast consisted. But notwithstanding (continues he) I think it very easy to decide that question.” And indeed, from the two passages which he there quotes out of Aristotle and Quinctilian, it seems pretty plain that the Pancratiū^b was an exercise that partook both of the Caestus and the Palé ; by which it is to be understood, that an athlete

¹ Anthol. lib. ii. c. 1. Ep. 1.

^a Ant. Lect. lib. xiii. c. 30.

^b This is farther evident from the two following passages : σύνθετον ἐκ πυγμῆς καὶ πάλης ἦν τὸ παγκράτιον. ἔξῃν γὰρ τῷ παγκρατιάειν ἐδίδοντι οὐ μόνους τοὺς νέ-

μοις τῆς πάλης, ἀλλὰ καὶ τοὺς τῆς πυγμῆς μετέσθαι πρὸς τὸ νικῆσαι. Nicephorus Gregoras, apud Synes. περὶ ἐκπαιδείων. See Fab. Ag. lib. i. c. 9. Plut. in Sym. lib. ii. Q. 4. ὅτι γὰρ μέμικται τὸ παγκράτιον ἐκ τῆς πυγμῆς καὶ πάλης δῆλον.

must borrow many things from each of those sciences to render himself eminent in the Pancratium. He must learn to trip, and strike, to box, and grapple with his antagonist ; to stand with firmness, fall with advantage, and rise with vigour and celerity ; or maintain the combat upon the ground : to attack and to defend, to annoy and resist his enemy in every attitude ; and to employ in one or other of those purposes every limb, and nerve, and sinew, all the faculties, and all the strength of his whole body : this is implied in the word Pancratium ;^c and is the best account of an exercise, in which the combatants were allowed (under certain restrictions, hereafter mentioned,) to make what use they thought proper of all the arms that nature had given them, both offensive and defensive, and of only those : for neither (as in the Caestus) were their hands and fingers bound up or armed, nor their legs and feet prohibited from joining in the battle, nor were they restrained from striking, as in the Palé. They were able, notwithstanding, with no other arms than these, so to mangle and injure one another, that it was thought proper to restrain them in some points ;^d lest a contest set on foot merely for victory and honour should be disgraced by murder or malice, and the combatants be provoked to encounter one

^c Pancratium is derived from
 πᾶν and κράτος.

^d See Bur. 2 Mém. sur les
 Athlètes.

another in a manner more becoming beasts than men. An athlete, therefore, was forbidden to kill his adversary designedly, to dig or pluck out his eyes, to tear him with his teeth, or strike him under the ribs with the ends of his fingers, as was done by Damoxenus to Creugas ; notwithstanding which there was still room enough left for them to exercise their skill and strength, their courage and resolution : I say resolution, because it was a common practice for a pancratiast to choke the strength and skill of his antagonist by twisting and entangling himself about his legs and arms ; and to endeavour by fatigue, and pain, and suffocation, to weary him into a surrender of the victory. All, or most of these circumstances, are to be met with in the story of Arrachion,^e which happened in the fifty-fourth Olympiad. Arrachion was an eminent pancratiast, who in the former Olympiads had already gained two crowns, and was now to encounter with the last of his antagonists for the third : but he having, perhaps, observed by his former combats in what the superiority of Arrachion consisted, and thinking it better to prevent him, rushed in, and twining his feet about him, seized him at the same time by the throat, which he griped with both his hands. Arrachion, having no other means either of disengaging himself or annoying an enemy, who was

^e Paus. lib. viii. c. 40.

thus got within him and had almost strangled him to death, broke one of his toes ; through the extreme pain of which the other was compelled to resign the victory, at the very instant that Arrachion gave up the ghost. Arrachion, though dead, was proclaimed conqueror, and the crown of olive was accordingly set upon his head.

In this short history we may observe the love of glory triumphing on the one hand over the fear of death, and yielding on the other hand to pain, which Milton somewhere styles *perfect misery*. And, notwithstanding the boasted apathy of the Stoics, philosophy perhaps can find no anodyne against the importunate and impatient power of pain, of so much force and efficacy as the love of glory and the dread of shame ; which for that reason was always set in opposition to it by Lycurgus. But as the sense of pain was implanted in mankind by nature for very wise purposes, he endeavoured by the force of habit and education to superinduce among his Spartans a kind of second nature, if not wholly insensible of pain, yet not easily subdued by it. They were accordingly taught, even from their infancy, to set it at defiance ; to enter the lists, as it were, and combat with it ; while at the same time their friends, their relations, and their parents, animated them to the conflict, and recompensed their victory with praise and public honours. To this end many painful

disciplines were invented, and many sorts of contests encouraged in Sparta, as rude and bloody as the Cactus or Paneratum, which nevertheless their wise legislator absolutely prohibited: for the law of these two exercises requiring that one of the combatants should yield, either in words or by stretching out his hand or finger, or by giving some other testimony of his so doing; Lycurgus^f forbade his Spartans to engage in either of them, because (as he said himself,) he would not have them accustom themselves to yield the victory not even in sport. The Spartans, undoubtedly, from the hardy and athletic course of life into which he had put them, had a much fairer prospect of conquering in these contests than any other people of Greece; but if they failed of the victory, (which even in this kind of warfare depends often upon chance and accident, to say nothing of the insurmountable advantages which nature bestows upon some men in preference to all other, and which no force of art or education can pretend to equal) they would then see themselves reduced to the sad necessity either of publicly disavowing the haughty maxim of Sparta, and breaking her laws, or of unprofitably losing a life, which they might employ to much better purposes in the service of their country.^g The laws of Sparta commanded a man to die or conquer; and punished with extreme

^f Plat: in Apophth.

^g Herod. lib. viii.

infamy those who saved themselves by flight,^h which is only another form of renouncing the victory : for they were not only excluded from all offices and honours, but it was esteemed ignominious to make any alliances with them by marriage : it was also allowable for any body that met with them to kick and strike them ; and the miserable wretches wandered up and down, exposed to the scorn and insults of their countrymen ; and bearing about the marks of their infamy, in the coarseness and colour of their habits, and the dejection of their countenances rendered still more contemptible by being shaved only on one side. Lycurgus, therefore, acted very consonantly with his own laws, in forbidding his Spartans the *Caestus* and *Pancratium* ; and very consistently with his views of rendering them a hardy and warlike people, in permitting and encouraging among them the use of all the other gymnastic exercises. For these admitting a clear decision of the victory, without the hard condition imposed on the combatants in the *Caestus* and *Pancratium*, of acting in their own condemnation, allowed the vanquished the secret satisfaction of preserving his mind and spirit at least unconquered.ⁱ

^h Plut. in *Agesilao*.

ⁱ This is very well explained by the following passage of Seneca de *Benefic.* lib. v. c. 3. "*Lacedaemonii vetant suos Pancratio aut Caestu decernere, ubi inferiorem*

ostendit victi confessio. Cursor metam prior contingit, velocitate alium non animo antecessit ; luctator ter abjectus perdidit palmam, non tradidit. Cum invictus esse Lacedaemonii cives suos

I need not, perhaps, inform the reader, that the combatants in the *Caestus* and *Pancratiū* were naked, &c. and that the restrictions just now mentioned extended also to the former, as far as the nature of that exercise would allow. As in these two exercises it was necessary to *pair* the combatants, this we are to suppose was done by lot, in the same manner as the wrestlers were matched in the *Palé*, which has been described in a foregoing section, and therefore need not be repeated here : but I cannot forbear inserting a remarkable story of a Samian athlete named *Aegles*, who having been dumb from his birth, came to the use of his speech, by an effect as sudden and surprising as that related of the son of *Croesus* : take it in the words of *Aulus Gellius*, upon whose credit I shall leave it. “ *Sed et quispiam Samius*
 “ *athleta, nomen illi fuit Ἀγλης, cum antea non*
 “ *loquens fuisset, ob similem dicitur causam loqui*
 “ *coepisse. Nam quum in sacro certamine sorti-*
 “ *tio inter ipsum et adversarios non bona fide fie-*
 “ *ret, et sortem nominis falsam subjici animadver-*
 “ *tisset ; repente in eum, qui id faciebat, sese*
 “ *videre quid faceret, magnum inclamavit. Atque*
 “ *is oris vinculo solutus per omne inde vitae tem-*
 “ *pus non turbide neque adhaese locutus est.*”
 These words import, that *Aegles* being a candidate

“ *magno aestimarent, ab his certa.* “ *per se ipse exitus, sed vox co-*
 “ *minibus removerant, in quibus* “ *dentis et tradere jubentis.*”
 “ *victorem facit non index, non*

for one of the four sacred crowns, and perceiving the officer who was appointed to match the combatants fraudulently endeavouring to put a wrong lot upon him, cried out to him with a loud voice, that he saw what he was doing ; from which time the band of his tongue being loosed, he continued for the rest of his life to speak distinctly and without hesitation.

If we compare the words, *non loquens*, in the former part of this passage, with those *non turbide neque adhaese*, in the latter part, we may be induced to believe that Aegles, before this accident, was not absolutely dumb, but had only a great impediment and hesitation in his speech ; which will make the story somewhat less wonderful : but whether in either case the cure was possible or not, I shall leave to the naturalists to determine ; and observe, that the fraud which produced in Aegles such a violent agitation, as at once broke all the impediments which tied up the organs of his speech, probably related to the lot of the Ephedrus, or *odd man*, reserved to engage with one of the conquerors : a lot of the utmost consequence, especially in the Caestus and Pancratiun ; in which a combatant, though victorious, might yet have been so roughly treated, or so much spent, in his former engagement, as to be little able to contest the victory with an antagonist who came fresh and unwounded to the battle. Pausanias,

indeed, speaks of a pancratiast named Sostratus, who had an easy method of obtaining the victory : his custom was, to seize fast hold of his adversary's fingers, which he broke, and never quitted his hold till they renounced the contest. This method gained him twelve Isthmian and Nemean, two Pythian, and three Olympic crowns, together with a statue at Olympia, and the surname of Acro-chersites.

SECTION XII.

OF THE HORSE RACES.

I HAVE now gone through the several exercises which are distinguished by the name of gymnastic ; and which, as well from their seniority, as their precedence in the celebration of the Olympic games, have a right in this Dissertation to take place of the horse races ; though the competitors in the latter were, generally speaking, men of higher rank^a and consideration than the *athletæ* ; and the spectacle was in itself, perhaps, more pompous and magnificent.

There were properly but two kinds of horse races at Olympia, namely, the chariot race, introduced into those games in the 25th Olympiad and the race of riding horses, which was not ad-

^a Isocr. de Bigis.

mitted till the 33rd. All the rest, which I shall take notice of in their order, were little else than modifications of these two.

It appears from the story of Oenomaus and Pelops, that the chariot race was known in Elis, even before the institution of the Olympic games; which are said by some people to have been celebrated by the latter,^b upon the occasion of his victory over Oenomaus. It may seem, therefore, a little strange, that neither Iphitus, when he restored these games, nor the Eleans, who after him had the superintendency and direction of them, should not, before the 25th Olympiad, think of reviving an exercise so famous in the traditional history of their own country. For it was in the chariot race that Pelops,^c the great hero of the Eleans, vanquished Oenomaus, and won Hippodamia, the fair prize, for which so many princes before him had hazarded and lost their lives: though possibly that lady, like Ecechiria the wife of Iphitus, may have only been an allegorical personage, and no more be meant by that story, than that Pelops conquered Oenomaus by his superior skill in horsemanship.^d But whether this conjecture be admitted, or whether Hippodamia be taken for the real daughter of Oenomaus, so named,

b See section the first.

c Pindar's Olymp. Ode I.

d The word Hippodamia is

compounded of two Greek words,
and signifies the art of taming or

managing horses.

perhaps, by her father, from a science in which he took himself to excel, it tends either way to prove the great antiquity and estimation of the chariot race ; and brings us back to the question, how it came to pass that it was admitted no earlier into the Olympic games. This, in all likelihood, was owing principally to the great scarcity of horses throughout all Greece, not only at the time of the revival of those games, but for many Olympiads after ; and in the next place to the great expence that attended the breeding and managing of horses ; and lastly, perhaps, to the little estimation in which the Olympic games were held at their re-institution. The olive-crown had not as yet acquired that lustre, which afterwards attracted the ambition even of kings, and engaged the principal men of Greece in a competition for an honour, that was esteemed equal to a Roman triumph.

That the Greeks were at all times but ill provided with cavalry is manifest through the whole course of their history. At the siege of Troy, when they were able to bring into the field an army of an hundred thousand men, they appear to have had so few horses, and to have known so little of the usefulness of that noble animal, as to employ them in no other service than in drawing their chariots. With these, indeed, they came thundering to the battle ; but with so little order,

and in so small a number, that in the equipage of a chariot, it is visible, there was less advantage and convenience than pomp and ostentation. Horses were the possessions only of the rich and great, who never failed, in the enumeration of their wealth and treasures, to reckon up their horses and their chariots. This we learn, not from Homer only, and the poets, who wrote of those early times, or lived near them. Isocrates speaks the same language, in an oration* made to be spoken in a court of justice; and to prove the nobility and wealth of the family of Alcibiades, who by his mother's side was descended from Alcmaeon, uses no other argument, than that Alcmaeon was the first Athenian that won a prize in the chariot race at the Olympic games.

After the Trojan war, and even after the restitution of the Olympic games, the same scarcity of horses is observable in Greece. For neither did the Lacedaemonians, the most warlike people of Greece, nor any of the Peloponnesians, as Pausanias^f informs us, know much of the use of horses, till after the two Messenian wars: from which time the former, as they began to extend their arms beyond the Isthmus, grew sensible of their want of cavalry; and accordingly took care to instruct their youth in horsemanship. Nor were

* De Bigis.

^f Lib. iv.

the Athenians, the richest and most powerful people of Greece, better furnished with cavalry than the Lacedaemonians their rivals. To remedy this evil, and encourage the breed and management of horses, Solon, indeed, instituted an order of citizens in his commonwealth, which consisted of such as were of ability to furnish out a horse ; and to these he allotted the second rank in the state. Yet we find that at the battle of Marathon,^c though they were to encounter with an enemy, whose chief strength consisted in their cavalry, they were utterly destitute of horse :^b and even after the Persians were entirely driven out of Greece, which may be reckoned the most glorious period of that commonwealth, their whole number of horse, for some time, amounted to no more than three hundred.

From this remarkable scarcity of horses among the Grecians may be shewn, at the same time, the reason of their being introduced so late into the Olympic games ; and the wisdom of introducing them. Greece was in want of horses : it was therefore expedient to do something to procure them : and no method was like to be so effectual, as the raising an emulation among particular states and people, by rewarding with public honours those who should excel in the breeding and

^c Herod. lib. vi.

^b Potter's Antiq. vpl. ii.

managing of horses. With this view then, in all likelihood, was the Olympic olive proposed, as the only prize, perhaps, for which the several nations of Greece would equally contend : and the Olympic Hippodrome was opened as a theatre, where the several competitors might exhibit their pretensions; and prove their merit in the presence of all Greece. The Olympic games had now subsisted near an hundred years from the time of their re-institution by Iphitus, not to mention their more remote, though fabulous original; and consequently began to be looked upon with veneration for their antiquity, and frequented for the sake of the spectacle : which consisting of all the gymnastic exercises, drew to Olympia, not only a great number of candidates for the olive crown, but a multitude of spectators also from all parts of Greece ; who, beholding with pleasure and admiration, and rewarding with applause the ardor and emulation of those who contended for the prize, insensibly contributed to raise the value of the Olympic chaplet ; and kindled in each other a like ambition to obtain it. Upon the introduction, therefore, of the chariot race, the rich and noble, who are also fond of glory, as appears from their ostentation and love of flattery, with pride and pleasure laid hold of an occasion, which presented them with the means of obtaining what they could not help admiring with the vulgar, without engaging them at the same time in a

competition with them.ⁱ Alexander the Great would have contended in the foot race at Olympia, could he have had kings for his antagonists. But, as I have observed, there was no room to object against the meanness of the competitors in the horse races; in the list of whose conquerors are accordingly to be found kings of all those nations of Greece that were governed by kings, as also the men of the greatest eminency, both for wealth and power, in those commonwealths, whose liberty and independence rendered their chief citizens equal, if not superior to those kings. Of this last number was Alcibiades; who perceiving (as his son informs us in an Oration made for him by^k Isocrates) that the Olympic games were held in great honour and admiration by all Greece; and that the glory acquired in those assemblies, where every Grecian was accustomed to display his wealth, and strength, and knowledge, redounded not to the victor only, but to his country also, resolved to produce himself at Olympia: but, considering at the same time, that in the gymnastic exercises the generality of the combatants were meanly born, more meanly educated, and inhabitants, perhaps, of mean and inconsiderable cities, he refused upon that account to engage in those combats, (in which, however, he was as well qualified to succeed as any one,

ⁱ Plut. in Apophth.

^k Isocr. de Bigis.

both from nature and practice,) and entered himself a candidate for the equestrian crown: to which no man of a low and poor condition could pretend. And upon this occasion (says¹ Plutarch) he outshone not only all his competitors, but all who either before or since contended for that crown, in the number and magnificence of his chariots, and in the victories obtained by them: for he brought at once seven chariots into the course, and carried off at the same time, the first, second, and fourth prize, according to Thucydides;^m or third, according to Isocratesⁿ and Euripides; the last of whom composed an ode upon the conqueror, part of which is quoted by Plutarch. The poet in this ode compliments Alcibiades upon his having gained at once three prizes; a thing, says he, which no Greek^o had ever done before him. He takes notice, likewise, of another circumstance attending these victories, which may seem, perhaps, to derogate from the glory of the conqueror, namely, that these victories cost Alcibiades neither trouble nor danger.

And this leads me to consider another point,

¹ In Alex.

^m Lib. vi.

ⁿ De Bigis.

^o The poet by this must mean, that Alcibiades was the only one that ever gained, at the same time, three prizes in one and the same

exercise, as the chariot race, for example; for there are many instances of people, who gained in the same Olympiad three crowns in three different exercises. See Pindar's Olymp. Ode V. and the former section about the foot race.

from which it will more plainly appear that the Eleans, in introducing the chariot race into the Olympic games, had the service of the public principally in view; for as they offered the Olympic olive to the wealthy, who alone were able to support the great expence that necessarily attends the breeding, keeping, and managing horses, so did they wisely make the conditions of obtaining it as easy to them as possible, by exempting them from the trouble and danger of driving their own chariots, hinted at by Euripides in the ode above mentioned.

No one, however, was prohibited from driving his own chariot; which, in all likelihood, at the first revival of these races, was more practised than the contrary custom of leaving it to the management of others. The office of a charioteer was anciently far from being dishonourable; and the skill of managing horses, which were then used only in chariots, was reckoned among the accomplishments of a hero: but when chariots came to be laid aside in war, which seems to have happened soon after the heroic ages,^p the usefulness, and consequently the reputation of that art began to diminish by degrees; whence it soon came to be lodged in inferior hands. And it was by no means the business of the Eleans to ennoble

p Potter's Ant. vol. ii. p. 16.

it once more, by obliging the masters of the horses to contend in person, and add to the trouble and expence of breeding and maintaining them, the subordinate and painful office of managing and breaking them. This would have been clogging the conditions, and would have disgusted some, and excluded others from being candidates for a crown, which they might have been willing to deserve, but unable to obtain in person. Such, at least, would have been the situation of all the states, and cities, and ladies, who contended by proxy in the Olympic Hippodrome, and received the honours due to that ambition which they were intended to excite; and which was as beneficial to the public in the women as in the men. Cynisca,^q a Lacedaemonian lady of a manly spirit, was the first who gave this example to her sex; encouraged to it by Agesilaus her brother, king of Sparta: who observing some of his countrymen overvaluing themselves upon the number of their horses, and the victories obtained by them at Olympia, prevailed with his sister to shew them, by offering herself a candidate for the equestrian crown, that they were more indebted for those victories to their money than their merit. This precedent was afterwards followed by many Macedonian ladies; which shews, at the same time, the prevalency of the fashion, the extensiveness of

q Paus. Lacon. Plut. in Agesilao.

its influence, and the policy of the Eleans, in forming so comprehensive a scheme, and opening by that means, a field for the ambition of the women; who contributed equally with the men to the promoting their principal design in admitting chariots into the Olympic games.

If, notwithstanding what has been just now said, to shew the wisdom and policy of the Eleans, in exempting the owners of the horses from contending in person, and yet bestowing the crown upon them, any one should be still inclined to think, that the chief honour of an equestrian victory ought, in justice, rather to be conferred on the charioteer who won it, than upon the owner of the chariot, I shall desire him to take in consideration the following piece of history, told by Plutarch in the life of Alexander.

Philip, king of Macedon, having made himself master of Potidaea, received in the same day three messengers: the first of whom brought him an account of a great victory obtained by his general Parmenio over the Illyrians: the second told him, that he was proclaimed conqueror in the race of riding horses at Olympia: and the third acquainted him with the birth of Alexander. Plutarch tells us, that Philip was mightily de-

lighted with these three pieces of news, without saying which of them gave him the greatest pleasure. The first event, undoubtedly, and the third, tended more directly to the furtherance of his main design ; which was no less than that of enslaving all Greece, and of employing afterwards her united forces to conquer, for his glory, the empire of the Persians. The second was less conducive to those views, but less pernicious also to his country. Let the reader determine, upon which of the three Philip had most reason to value himself : and whether any of them, according to the strict rule of justice contended for by those who object to the proceeding of the Eleans, ought to have been placed to his account ? For the first he was indebted to Parmenio and his army ; for the second to his rider and his horse : and his wife is shrewdly suspected of having helped him to the third.

What I have been saying concerning the victors in the chariot race, will hold equally to those who conquered in the race of riding horses, mules, &c. in which latter the conditions of obtaining the crown of victory were left as large as in the former, and are to be justified upon the same principles.

But after all, it may seem impertinent to use many arguments with an English reader, to convince him of the wisdom and justice of a proceed-

ing which is every day practised amongst us ; who have also our horse races, and prizes for the victor, established originally with the same view as those of which I am now speaking, and under some of the same regulations : particularly with regard to the bestowing the prize, which with us, as with the Grecians, is conferred upon the owner of the horse that wins the race, and not upon the rider. If this be an injustice, the jockeys at Newmarket have great reason to complain ; in whose opinion, I dare say, a piece of plate of a hundred guineas is preferable to the glory of a thousand Olympic crowns. I will not say their masters are in the same way of thinking, nor make any farther comparison between the customs observed in the horse races at Olympia, and those in fashion at Newmarket : I shall only take notice, that no kind of fraud or violence was allowed of in the former ; the competitors in which contended for glory only : an object seldom heartily pursued by those who are sordid enough either to use or connive at the use of fraud. To return to the chariot race.

But though the master of the horses, for the reasons above mentioned, was proclaimed the conqueror, yet had the horses' their share of honour,

r Pindar's Olymp. Ode XIII.
Plut. Sym. l. ii. Q. 4. Paus. l. vi.

— τιμὰς δὲ καὶ ὠκίεας ἑλλαχόν
ἵπποι,

Οἱ σφίσιν ἐξ ἱερῶν στεφανήφοροι
ἤλθον ἀγώνων.

Theoc. Eid. xvi.

and were crowned amid the congratulations and applauses of the whole assembly. They who are acquainted with Homer and the poets, will not be surprised at the honours thus imparted to these noble animals, whose nature was by them esteemed not unworthy of a divine original; and whose ardour and emulation in the course seemed to express a sense of glory almost human, and justify the exhortations and expostulations addressed to them in those ancient writings.

A crown was also given to the charioteer, to whose skill and courage the victory was always in great measure owing. I say skill and courage, because both the one and the other were absolutely necessary to finish happily a course, which the many short turnings round the pillars, and the number of chariots which sometimes ran together, rendered extremely difficult and dangerous.

To explain the nature of these difficulties and dangers, as well as some particulars relating to the horse races, I shall here insert a description of the Olympic Hippodrome, or horse-course, taken from Pausanias, l. vi. which is as follows.^t

^t The French translator of Pausanias hath inserted a draught of the Aphasis, or barrier, here described, designed by the Chevalier Follard, with which I would willingly have obliged the reader, had I not, by comparing it with Pausanias, discovered so many mistakes in it, that I thought the following description would give

As you pass out of the stadium, by the seat of the Hellanodics, into the place appointed for the horse-races, you come to the barrier, (*Ἀφαισις*,) where the horses and chariots rendezvous before they enter into the course. This barrier in its figure resembles the prow of a ship, with the rostrum or beak turned towards the course. The other end, which joins on to the portico of Agaptus, (so named from him who built it, see the preceding book, c. xv.) is very broad. At the extremity of the rostrum, or beak, over a bar that runs across the entrance, (*ἐπὶ κανόνος*,) is placed a figure of a dolphin^u in brass. On the two sides of this barrier, each of which is above four hundred feet in length, are built stands, or lodges, as well for the riding horses as the chariots, which are distributed by lot among the competitors in those races: and before all these lodges is stretched a cable, from one end to the other, to serve the purpose of a barrier, (*ὑσπληγγος*.) About the middle of the prow is erected an altar, built of unburnt brick, which every Olympiad is plastered over with fresh mortar; and upon the altar stands a brazen eagle, which spreads out its wings to a great

him a clearer idea of the barrier and Hippodrome of Olympia, without that draught, than with it.

^u The dolphin here is a symbol of Neptune, surnamed Hippius, or Equestrian, for his having produced a horse by striking the earth with his trident, according to the

fable: without recollecting this circumstance, the reader might be surprised to meet with the figure of a dolphin in a horse course. The eagle is a known symbol of Jupiter, to whom the Olympic games were consecrated.

length. This eagle, by means of a machine, which is put in motion by the president of the horse races, is made to mount up at once into the air to such a height, as to become visible to all the spectators : and at the same time the brazen dolphin before mentioned sinks to the ground. Upon that signal the cables, stretched before the lodges on either side of the portico of Agaptus, are first let loose, and the horses there stationed move out and advance till they come over against the lodges of those who drew the second lot, which are then likewise opened. The same order is observed by all the rest ; and in this manner they proceed through the beak, or rostrum ; before which they are drawn up in one line, or front, ready to begin the race, and make trial of the skill of the charioteers, and the fleetness of the horses.

On that side of the course, which is formed by a terrace raised with earth, and which is the longest of the two sides, near to the passage that leads out of the course across the terrace, stands an altar of a round figure, dedicated to Taraxippus, the terror of the horses, as his name imports ; of whom more hereafter. The other side of the course is formed, not by a terrace of earth, but a hill of a moderate height, at the end of which is erected a temple, consecrated to Ceres Chamyne, whose priestess has the privilege of seeing the Olympic games.

These are the most remarkable particulars which Pausanias has thought fit to give us, relating to the Olympic Hippodrome or horse-course: and though from these we may be able to form a general idea of its figure, yet are there others no less necessary to be known, for the clear understanding the nature of the races; such as the length and breadth of the course, the two metas or goals, round which the chariots and horses made their several turnings, with the distance between them; all which we are left to make out by conjecture only.

The Hippodrome at Constantinople, of which there are yet some traces remaining, is said by Wheeler to have been about five hundred and fifty ordinary paces long, and about an hundred and twenty broad, and to have been anciently adorned with several excellent ornaments, of which, says he, only three pillars remain for me to give an account of.

The first of these is a pillar (or rather an obelisk) of Egyptian granite, consisting of one stone, about fifty feet long, erected on a pedestal of eight or ten feet above ground.—On the north side of the pedestal is a basso-relievo, expressing the manner how this pillar was set up: and another below that representing the Hippodrome, as it was before that pillar was set up,

with the manner of their horse-races. "It appears
" (to make use of his own words) with four prin-
" cipal pillars, with a vacant place in the middle
" (where this is now erected) which made the feet
" all equally distant from each other. The ordi-
" nary stadiums of the ancients had but three pil-
" lars, being but an hundred and twenty-five
" paces long, which is a great deal shorter than
" this. From the first pillar they started their
" horses, having the word ΑΠΙΕΤΕΤΕ, or *courage*,
" written on the pillar given them. At the mid-
" dle they were called upon to make haste, by the
" word ΣΠΙΕΤΑΕ, which was written also on the
" pillar. At the last they were to return, riding
" about the pillar on the farther end; therefore it
" had the word ΚΑΜΨΟΝ engraven on it. By this
" basso-relievo is expressed the running of the
" horses, and the emperor standing in the middle
" crowning the victor. But what that held up by
" four pillars, and the other single round pillar
" were for, we could not conjecture, unless only
" for ornament." Wheeler's Travels, lib. ii.
p. 183.

Whether the Olympic Hippodrome was so long
and so wide as this of Constantinople, I will not
determine; but that it was considerably longer
than an ordinary stadium is evident: for as it ap-
pears from the basso-relievo above described by
Wheeler, and indeed from medals, and many

other remains of antiquity, that there were two pillars placed towards the two extremities of the Hippodrome, to serve as metas, or goals, round which the chariots and horses made several turnings, a large space of ground must necessarily have been left beyond each of those pillars, that the horses, and especially the chariots, might have sufficient room to make their turnings, without running against the pillars, or falling foul on one another : and this space must have been large enough to admit of a great number of chariots. It has already been said, that Alcibiades for his own share brought at one time seven chariots, and certainly he was not without competitors to dispute the crown with him. Sophocles, in a description of a chariot-race, which I shall insert at the end of this section, speaks of ten, and Pindar of no less than forty chariots, contending at one and the same time. If, therefore, in a space of one hundred and twenty-five paces, the measure of an ordinary stadium, room enough be left beyond the two pillars for a large number of chariots to pass, the length remaining for the race will be much too short. A proportionable space must likewise have been left between the pillars, which divided the course in the middle, and the two sides of the Hippodrome.

The Circus Maximus, (as described by Dion. Hal.) in which the Romans exhibited their cha-

riot-races, was an oval building of three stadia, or eighteen hundred feet in length, and four plethra, or four hundred feet in breadth, with a row of pillars, obelisks, &c. running down the middle ; the first and last of which pillars were the metas, or goals, round which the chariots and horses made their turnings ; but the Romans never suffered more than four chariots, which they called a missus, to start at one time ; and of these missus or matches they had commonly twenty-four, and sometimes many more, in one day. Now, if it be considered that in the Grecian games a much greater number of chariots frequently ran together, we may reasonably suppose their Hippodromes were at least as capacious as the Circus Maximus at Rome : the dimensions of which, however, were much inferior to those of the Hippodrome at Constantinople, which, according to Wheeler, was seven and twenty hundred and fifty feet long, and six hundred broad, taking a pace to be equal to five feet.

The length of the course, by which I mean the distance between the two metas, or goals, is another point that can be settled only by conjecture. Had Wheeler set down the distances of those pillars, which he saw standing in the Hippodrome at Constantinople, it would have helped us much in this inquiry : but this I shall refer to the ensuing section, and content myself at present with ob-

serving, that both the chariots and horses ran several times up and down the course, and consequently made many turnings round the pillars erected at the two extremities. Pausanias informs us, that in the Olympic Hippodrome, near that pillar called Nyssé, which I take to be that erected at the lower end of the course, stood a brazen statue of Hippodamia, holding in her hand a sacred fillet, or diadem, (*ταυρίαν*,) prepared to bind the head of Pelops, for his victory over Oenomaus : and it is probable, that all the space between the pillars was filled with statues, or altars, as that in the Hippodrome of Constantinople seems to have been. Here, at least, stood the tripod, or table, on which were placed the olive-crowns and the branches of palm destined for the victors, as shall be shewn hereafter.

From this account it may easily be conceived, that in a chariot-race both the chariot and the driver were exposed to many accidents, arising from the nature of the course. For as they were obliged to make several turnings (about two and twenty in all) round the two pillars, so did every charioteer endeavour to approach as near them as possible, in order to lessen the compass he was obliged to take. A number of chariots pushing all at once for this advantage, which often gave the victory, must necessarily have been in danger either of running against the pillar, or falling foul

upon one another, and in the tumult many must have been broken or overturned, and their drivers thrown out. This was the fate of forty at one time, as may be seen in an ode of Pindar,^x where the poet fails not to congratulate the conqueror upon his having singly escaped such a misfortune out of so great a number of competitors. It appears also in the same ode, that the victor was not insensible of the singularity of his good fortune ; as an acknowledgment for which he consecrated his chariot to Apollo, in whose treasury at Parnassus it was lodged, uninjured and entire, says the poet, as when it came out of the workman's hands.

And indeed, when we consider the form of the chariots, the attitude of the drivers, the rapidity of the motion, and the accidents just now mentioned, arising from the nature of the course and the number of chariots that frequently ran together, we shall wonder less at their being thrown out of their chariots and put in danger of their lives, than at their maintaining their posts amid so many difficulties, and coming off with safety and success. These chariots, by some figures of them upon ancient medals, &c. seem to have been very low, open behind, but closed up before and on the sides, with a kind of parapet, which was

x Pindar's Pyth. Ode 5.; see the scholiast.

sometimes enriched with various sorts of ornaments. There does not appear to have been any seat for the driver, who is therefore always represented standing, and leaning forward to the horses. They had but two wheels, and consequently the fore part of them must have been supported by the horses, which inevitably rendered their motion very unequal, and made it so difficult for the charioteer to keep upon his legs, that nothing but a long course of practice could insure a man from falling in such a situation. Which, therefore, is the most astonishing, the folly, or the vanity of Nero?

This great emperor,^y great I mean in power and dominion, but with regard to all the objects of his ambition, very little and contemptible, would needs shew his skill in the management of a chariot. He chose indeed the noblest theatre, and offered himself a candidate for the Olympic crown. That his appearance might be no less extraordinary than his ambition, and in some measure proportionable to the majesty of an emperor of the world, he entered the Hippodrome at Olympia^z in a chariot drawn by ten horses, which he undertook to drive himself, notwithstanding, says Suetonius, he had formerly, in a certain poem of his, censured Mithridates for the same thing. But the

^y Xiph. et Suet. in Nerone.

^z Suet. *ibid.*

event was by no means answerable, either to the flattery of his courtiers, or the vanity of his own expectations. He was thrown out of his chariot, to the great hazard of his life ;^a and though he was put into it again, he found himself unable to finish the race, and desisted. Notwithstanding which, he was proclaimed conqueror, and honoured with the Olympic crown. To return the compliment, at his departure he presented the Hellanodics, or judges of the games, with the sum of £8000,^b and all Greece with her liberty. A present that would have done him infinitely more honour than an Olympic victory, or indeed than any victory, had it been frankly and generously bestowed, and not paid down as the price of adulation ; and of a complaisance so mean and servile, as shews the Grecians to have been as incapable of liberty as they were unworthy of it. For the equestrian crown was not the only thing with which the Eleans complimented Nero: they broke, in obedience to his orders, the most sacred laws^c of their institution, and put off the celebration of the Olympic games for a whole year, to wait his coming into Greece ; as if their business, says Philostratus, had been to sacrifice to Nero instead of Jupiter. What followed after helps us admirably to discover the true value of that liberty which

^a Xiph. Suet.

Arbuth. Tables.

^b Dion. in Nerone. 250,000
drachmas, or 28072. 18s. 4d. See

^c Philostr. lib. v.

a tyrant bestows : and the vanity and insincerity of those praises and honours that are extorted from slaves and flatterers. Nero, before his departure, pillaged and wasted Greece,^d notwithstanding his pretended grant of liberty ; put many people to death, and confiscated the estates of others : and the Eleans, on their part, to revoke as much as in them lay the honours they had conferred on Nero, left out of their public register that Olympiad, and that alone. Galba^e afterwards demanded of the Hellanodics, as a debt to the crown, the eight thousand pounds, with which Nero had rewarded their partiality in adjudging to him the equestrian crown.

Upon the day of the race,^f the chariots, at a certain signal, marched out of the lodges above described, and entering the course according to the order before settled by lot, were there drawn up in a line ; but whether abreast, or one behind another, is a question, it seems, among the learned. Eustathius (in his comment upon ^h Homer,) says, the ancients were of opinion that they did not stand in one front ; because it is evident that he who had the first lot had a great advantage over the other charioteers. The moderns, I believe, are unanimously of the contrary opinion ; and can

d Xiph. in Nero.

g Paus. lib. vi.

e See Scaliger ad Euseb. ad Num. MMLXXII.

h See Pope's Homer, Iliad xxiii. ver. 425.

f Xiph. in Nero.

shew, that the reason assigned by Eustathius makes not in the least against the method of ranging the chariots all abreast ; in which order the charioteer, who stood first, had so clear an advantage over his competitors, as to make it necessary to dispose their places by lot. For as they were to turn round a pillar erected at the farther end of the course, he who had the first place on the left hand was nearer to that pillar than those who were ranged on his right hand ; had a less circle to make upon the turn, and consequently was not obliged to run so great a compass of ground. The advantage, therefore, of the first place, and the disadvantage of the last, which was always increased in proportion to the number of chariots that contended together, appeared so considerable to the learned Montfaucon, that he seems to think the success of every charioteer must have depended entirely upon his lot. And indeed, had they been to turn but once, or could it be supposed that they maintained throughout the whole race the same order in which they were first arranged by lot, the place could not have been indifferent with regard to the victory ; but as on the contrary they were obliged to make twelve turnings round that pillar, and ten round another erected at the hither end of the course, the advantage of the one, and the disadvantage of the other, must have been liable to be lost and recovered many times in the race, by the skill of the charioteers, the swiftness of the

horses, or some of those accidents already mentioned. It should also be considered, that though the charioteer, who was placed first on the left hand, had some advantage over the rest by being nearer the pillar, yet he must have oftentimes been straitened for room upon the turn, especially if hard pressed by his competitors, and consequently have been driven so near the pillar, as to endanger the breaking or overturning his chariot. In avoiding, therefore, this danger, and in making these turnings in as little a compass as possible, consisted the chief excellence of a charioteer: as is evident from the large instructions which old Nestorⁱ gives his son Antilochus upon that head; and from what Theocritus tells us of the education of Hercules,^k whose supposed father Amphitryon himself took the pains to teach him the management of the chariot, though he left all his other exercises to be taught him by other masters.

But fond Amphitryon, with a father's zeal,
Skilful himself to guide the rapid wheel,
In his own art instructs his godlike heir,
And teaches how to rule the whirling car;
How at the turn with nicest heed to roll,
Nor break the grazing axle on the goal.

It was, however, as much the business of a charioteer to approach as near as possible to this pil-

ⁱ Homer's Il. xxiii.

^k Idyll. xxiv. ver. 117.

lar, as it was to avoid running foul upon it. To this point, therefore, as to a centre, they all tended; and let any one imagine what a noise, what a bustle and confusion, ten, twenty, and sometimes forty chariots,^l must have made bursting, at the sound of a trumpet,^m all together from the barrier, and pressing all to the same point! What skill and courage in the charioteers! What obedience, what strength and swiftness in the horses! What ardour and emulation in both must have been requisite to maintain the advantages, which their own lots had given them, or to surmount those of their antagonists!

" Seest thou not how, when from the goal they start,
 The youthful charioteers with beating heart
 Rush to the race, and panting scarcely bear
 Th' extremes of fev'rish hope and chilling fear;
 Stoop to the reins, and lash with all their force:
 The flying chariot kindles in the course.
 And now a-low, and now aloft they fly,
 As borne through air, and seem to touch the sky.
 No stop, no stay; but clouds of sand arise,
 Spurn'd and cast backward on the follower's eyes:
 The hindmost blows the foam upon the first:
 Such is the love of praise, an honourable thirst!

MR. DRYDEN.

But this was not all; they were to meet with more difficulties, and of another kind, in the mid-

^l Pindar.

^m Soph. *Electra*.

ⁿ Virg. *Georg.* iii.

dle of the course, and contend with the terrors of a deity, who sometimes snatched the victory from him who seemed to have carried it away from his competitors. The name of this deity was Taraxippus, a name given him from his office; which was to scare and terrify the horses, which accordingly as they passed by his altar, which was of a round form, and erected at the farther end of the course, were wont to take fright, says Pausanias,^o without any apparent cause: and so great was their consternation, that, regarding no longer the rein, the whip, or the voice of their master, they frequently broke and overturned the chariot, and wounded the driver. The charioteers, therefore, failed not to offer sacrifices to Taraxippus, in order to deprecate his wrath, and render him favourable to them.

I shall not trouble the readers with the various opinions relating to this pretended deity and his terrors, which are to be met with in Pausanias. I am apt to believe, with the French translator of that author, that (if, as Pausanias insinuates, there was any thing extraordinary in this matter,) the fright of the horses was owing to some artifice of those who presided at the Olympic games, and who, (as he farther remarks) in order to make the

victory more glorious, were willing to make the way to it more hazardous and difficult.

But though the old saying, The more danger, the more honour, may seem to countenance this remark of the French Abbé, ought we not rather to suppose that the Eleans (whose views in every part of this institution seem to have been directed to some wise purpose) intended by these terrors to exclude the competition of all those, whose horses were not thoroughly broke, and taught not to be alarmed at any sudden noise or unusual appearance? A quality in horses at least as valuable, both for service and pleasure, as fleetness, or any accomplishment acquired in the manage.

I cannot help observing by the way, that the Grecians must have been credulous and superstitious even to stupidity, and the Eleans consummate masters in all the juggling tricks and artifices of imposture, for a fraud of this nature to have been carried on for so long a time, and in so public a place as the Hippodrome of Olympia, in the name of a divinity; and conducted with so much secrecy and success as to bring votaries to his altar with offerings and supplications: but Olympia was not the only place in which this imaginary deity was adored; there was likewise a Taraxippus in the Isthmian Hippodrome, as Pausanias informs

us ; who adds, that in Nemea indeed there was no deity concerned in terrifying the horses, but then there was a rock, standing near the pillar round which they turned, of the colour of fire, with the brightness of which they were wont to be as much terrified as with that of fire itself: but he observes at the same time, that the terror which seized the horses at the sight of this rock, was much inferior to that excited by the Taraxippus of Olympia. The same author, speaking afterwards (lib. x.) of the terrors with which the horses were sometimes seized in the Pythic Hippodrome, ascribes them to Fortune, whom he styles the dispenser of good and evil in all human affairs, and to whom he seems to have recourse merely because there was no Taraxippus at Delphi, nor any terrifying object, like the fiery rock at Nemea, to help him to a solution in a case, which nothing but ignorance and superstition could consider as extraordinary.

Sophocles,^p in his tragedy of *Electra*, hath given us a very noble description of a chariot-race in all its forms, a translation of which I shall insert in this place, as well for the entertainment of the reader, as for the sake of verifying what has been said above by so unexceptionable an authority.

A Description of a Chariot Race.

When, on the second day, in order next
Came on the contest of the rapid car,
As o'er the Phocian plain the orient sun
Shot his impurpled beams, the Pythic course
Orestes enter'd, circled with a troop
Of charioteers, his bold antagonists.
One from Achaia came, from Sparta one,
Two from the Lybian shores, well practised each
To rule the whirling car; with these, the fifth,
Orestes vaunting his Thessalian mares.
Aetolia sent a sixth, with youthful steeds
In native gold array'd. The next in rank
From fair Magnesia sprung; of Thrace the eighth
His snow-white coursers from Thesprotia drove:
From heav'n-built Athens the ninth hero came,
A huge Boeotian the tenth chariot fill'd.
These, when the judges of the games by lot
Had fix'd their order, and arrang'd the cars,
All, at the trumpet's signal, all at once
Burst from the barrier, all together cheer'd
Their fiery steeds, and shook the floating reins.
Soon with the din of rattling cars was fill'd
The sounding Hippodrome, and clouds of dust
Ascending, tainted the fresh breath of morn.
Now mix'd, and press'd together, on they drove,
Nor spar'd the smarting lash, impatient each
To clear his chariot, and outstrip the throng
Of clashing axles, and short-blowing steeds,
That panted on each other's necks, and threw
On each contiguous yoke the milky foam.

But to the pillar as he nearer drew,
Orestes, reining in the nearest steed,

While in a larger scope, with loosen'd reins,
And lash'd up to their speed, the others flew,
Turn'd swift around the goal his grazing wheel.

As yet erect upon their whirling orbs
Roll'd every chariot, till the hard-mouth'd steeds,
That drew the Thracian car, unmaster'd broke
With violence away, and turning short,
(When o'er the Hippodrome with winged speed
They had completed now the seventh career)
Dash'd their wild foreheads 'gainst the Libyan car.
From this one luckless chance a train of ills
Succeeding, rudely on each other fell
Horses and charioteers, and soon was fill'd
With wrecks of shatter'd cars the Phocian plain.

This seen, th' Athenian with consummate art
His course obliquely veer'd, and steering wide
With steady rein, the wild commotion pass'd
Of tumbling chariots, and tumultuous steeds.
Next, and, though last, yet full of confidence,
And hopes of victory, Orestes came.
But when he saw, of his antagonists
Him only now remaining, to his mares
Anxious he rais'd his stimulating voice.
And now with equal fronts abreast they drove,
Now with alternate momentary pride
Beyond each other push'd their stretching steeds.

Erect Orestes, and erect his car
Through all the number'd courses now had stood;
But luckless in the last, as round the goal
The wheeling courser turn'd, the hither rein
Imprudent he relax'd, and on the stone
The shatter'd axle dashing, from the wheels

Fell headlong, hamper'd in the tangling reins.
The frightened mares flew divers o'er the course.

The throng'd assembly, when they saw the chief
Hurl'd from his chariot, with compassion mov'd,
His youth deplor'd, deplor'd him glorious late
For mighty deeds, now doom'd to mighty woes,
Now dragg'd along the dust, his feet in air :
Till hasting to his aid, and scarce at length
The frantic mares restraining, from the reins
The charioteers releas'd him, and convey'd
With wounds and gore disfigur'd to his friends.
" The just Amphictyons on th' Athenian steeds
" The Delphic laurel solemnly conferr'd."

SECTION XIII.

OF THE SEVERAL KINDS OF CHARIOT RACES.

THE laws and customs of the chariot-race having been explained in the foregoing section, it remains to take notice only, that these laws were general, and extended equally to all the various species of chariots ; excepting that the length of the race was diminished for some of them, as I shall observe presently.

The chariot first introduced into the Olympic Hippodrome, and that of which I have been hitherto speaking, was the τέλειον ἄρμα,^a or complete chariot, so named, either because it was drawn

^a Τέλειον signifies *adultus* as well as *perfectus*.

by full-aged horses, or because it was drawn by four horses, which number seems to have made a complete set among the ancients. These four horses were all ranged a-breast, the two middle ones only were harnessed to the chariot by the yoke, from whence they were called *Zygii*, the two side horses were fastened either to the yoke,^b or to some other part of the chariot by their traces, and were called *Pareori*, *Paraseiri*, *Seirophori*, and *Seiraci*, and their reins or traces *Seirae* and *Pareoriae*.

Erichthonius, according to *Virgil*, was the first that drove with four horses, and, according to *Manilius*, was for that invention honoured with a place among the heavenly bodies.

*Primus Erichthōnius currus et quatuor ausus
Jungere equos, rapidisque rotis insistere victor.*

Vir. Geor. iii.

*Quem curru primum volitantem Jupiter alto
Quadrijugis conspexit equis, coeloque sacrauit.*^c

Pagondas of *Thebes* had the honour of first obtaining the prize of this sort of chariot-race in the Olympic games ;^d as *Erichthonius* had in the games called *Panathenaea*.

In the ninety-third Olympiad was added the race

^b *Caelius Rhodig.*

^c *Manil. lib. i. p. 12. l. 22. Edit. Scalig.*

^d See *Serv. in Virg. loc. cit.*

of the chariot called Synoris, which was drawn by a yoke, or one pair only of full-aged horses.

The Apené was a chariot drawn by two mules, after the manner of the Synoris, as Pausanias tells us, and was introduced into the Olympic games by one Asandrastus, as we learn from Pindar's scholiast.^e I have called it a chariot, though if it resembled the Apené described by Homer in the xxivth Iliad,^f it should more properly be called a waggon; and indeed that account of it agrees best with what Pausanias says,^g who observes that the race of the Apené could pretend neither to antiquity nor beauty, and that mules were held in such abomination by the Eleans, that they permitted none of those animals to be bred in their country. And indeed the race of the Apené was but of a short continuance, having been abolished within a very few Olympiads after its first admission.

Pausanias and the Greek commentator upon Pindar,^h differ so widely in their accounts of the times when the Apené was admitted and abolished, that it would be in vain for me to endeavour to reconcile them; especially as the latter disagrees even with himself. I shall therefore follow the account of Pausanias, who, at least, is consistent with himself: and according to whom the

^e Olymp. Ode v.
^f Ver. 266.

^g Lib. v. c. 9.
^h Olymp. Ode v.

Apené was introduced into the Olympic games in the seventieth Olympiad, and abolished by proclamation in the eighty-fourth.¹

In the ninety-ninth Olympiad was introduced the *πάλικον ἄρμα*, which was a chariot drawn by four colts, as is evident from what Pausanias^k immediately subjoins concerning the *συναρίς πάλων*, or chariot drawn by two colts, which, he tells us, was introduced in the hundred and twenty-ninth Olympiad, and that one Belistiché, a Macedonian lady, was the first that carried off the crown in that race.

I shall now endeavour to settle the different lengths of the race assigned to each species of these chariots; a point not yet determined by any author that I know of. In order to this, I shall beg leave to produce two passages, one from Pindar, and another from his scholiast. That of Pindar is as follows :

¹ Τῶν νιν γλυκὺς ἡμερος ἔσχεν,
Δωδεκάγναμπτον περὶ τέρμα δρόμου
² Ἰππων Φυτεῦσαι.

² The words of the scholiast explaining this

ⁱ Lib. v. c. 9.

^k Lib. v. c. 8.

¹ Olymp. Ode iii. ver. 58. Quorum (arborum, olivarum scilicet) cum (Herculem) dulcis desiderium

habebat, duodecies inflexum circa terminum curriculi equorum plantare.

in Σχόλια Νεωτ. Nempe terminum. Quem duodecies circul-

passage are, ἤγουν ὁ δωδεκάκις οἱ ἀγωνιζόμενοι τεθρίπτοις περιήρχοντο, ἢ δωδεκάγναμπτον τὸ ἰβ' γναμπτουῖς ἔχον, ἐπειδὴ καὶ ἰβ' δρόμους ἐποίει τὸ τέλειον ἄρμα τῶν ἱππῶν, τὸ δὲ πωλικόν, ἢ.

Τέρμα in this passage of Pindar signifies the pillar erected at the end of the course, round which the chariots turned, as has been shewn, and the epithet δωδεκάγναμπτον applied to that, imports that they turned twelve times round that pillar; and consequently that they ran twelve times up, and as often down the course.

Δρόμος signifies cursus, a race or course, and because (as I suppose) the first^a race at Olympia consisted only of one length of the stadium, it came to signify, when applied to the foot-races, the measure of one length of the stadium, as is evident from the following passages,^o δίαυλος δρόμος ὁ διπλοῦς ἓνα ποιῶν καμπτῆρα, i. e. *Diaulus est cursus duplex unum faciens flexum*; and ὁ δόλιχος ἑπτάδρομος· τρεῖς γὰρ καμπτῆρας εἶχε, καὶ τὸ καμπτῆρος ἡμισυ. *Dolichus, cursus septemplex: tres enim flexus habuit, et dimidium flexus*.

But Δρόμος, when applied to the horse-races,

bant quadrigae; vel δωδεκάγναμπτον, utpote duodecim flexus habentem; quandoquidem duodecim cursus perfecit τὸ τέλειον ἄρμα, πώλικον verò octo.

ⁿ The stadium, or simple foot-race.

^o Tzetzes, citatus a P. Fabro Agonist. lib. i. c. 28.

signified a course of four stadia, as is evident from these words of Hesychius: Ἰππείος δρόμος τετραστιά-
 διός τις, and from these of Pausanias, δρόμοι δέ εἰσι
 τοῦ ἱππίου μῆκος μὲν δίαυλοι δύο. Now as δώδεκα
 δρόμους and δώδεκα γναμπτοὺς in the above cited
 passage from the scholiast of Pindar are plainly
 of the same import, we are to understand by Δρόμος
 ἱππείω, a course consisting of one turn, or round,
 once up and down the Hippodrome; which whole
 course or round, being equal to four stadia, it
 may from hence be inferred, that the two pillars
 (viz. that from which the horses started, and that
 round which they turned) which divided the
 course into two equal lengths, were two stadia
 distant from each other, consequently the whole
 length of the race of the τέλειον ἄρμα, or chariot
 drawn by full-aged horses, consisting of twelve
 rounds, amounted to forty-eight stadia, or six
 Grecian miles; that of the πύλικον ἄρμα, or cha-
 riot drawn by colts, consisting of eight rounds, to
 two and thirty stadia, or four Grecian miles. A
 Grecian mile, according to Arbuthnot's compu-
 tation, was somewhat more than eight hundred
 paces; an English mile is equal to 1056.

Under the two denominations of the τέλειον
 ἄρμα and πύλικον ἄρμα, the scholiast of Pindar
 meant, as I imagine, to comprehend all the spe-
 cies of chariots; which he hath ranked in two
 classes, not by the number, but the age of the

horses: as appears from his putting *πύλικον ἄρμα* in opposition or contradistinction to *τέλειον ἄρμα*. For *τέλειος*, as I observed before, signifies, not only *perfectus*, but *adultus* also. By the words *τέλειον ἄρμα*, therefore, in this place, we are to understand a chariot drawn by full-aged horses, which takes in the synoris, or chariot and pair of full-aged horses; as well as the *τέτρηκτον*, or chariot and four: and by *πύλικον ἄρμα*, a chariot drawn by colts, or under-aged horses, whether four or only two in number. The race of which latter consisted of eight rounds, that of the former of twelve.

That the race of the *πύλικον ἄρμα*, or chariot drawn by under-aged horses, though four in number, consisted only of eight rounds, is evident from the passage of Sophocles, a translation of which was inserted at the end of the preceding section. For as the words *σείραιον ἵππον* (ver. 742 of the original) prove that the chariot of Orestes was drawn by four horses, so doth the word *πῶλοι* shew that those horses were under-aged: and whoever considers attentively what is there said about the sixth and seventh round, *ἕκτον καὶ ἑβδομον δρόμον*, will find reason to conclude, that the accident which befel Orestes happened in the last and eighth round. Though Du Faur thinks it manifest from this very passage, that the chariot race, at least, in the times of Sophocles or Orestes, con-

sisted of no more than seven rounds. But had he observed that the eight chariots, which are there said to have been overturned, were then running the seventh round, and that Orestes, who with the Athenian still continued the race, was thrown out of his chariot some time after, he must have seen that the race consisted of more than seven rounds ; and that it consisted precisely of eight we have reason to conclude, from what has been produced from the scholiast of Pindar relating to the *πώλικον ἄρμα*, or chariot drawn by under-aged horses.

Indeed, the whole story of Orestes contending in the Pythian games was a mere forgery of the poet, to serve the purposes of his tragedy : it is, however, to be presumed, that in order to give it the greater air of truth and probability, he kept close to the laws and customs of those games. And as the laws and customs relating to the same kinds of exercises, seem to have been the same in the several sacred games of Greece, it is very allowable in all parallel cases, to apply to one what is related of the other. Thus, as we are told by Pindar's scholiast, that the race of the chariot drawn by under-aged horses consisted of eight rounds in the Olympic games, we may affirm the same of the same kind of race in the Pythian games : and in like manner we may conclude, that the signal for starting was given by the

sound of a trumpet in the Olympic chariot races, from Sophocles having informed us that this was the signal given in the Pythic Hippodrome.

SECTION XIV.

OF THE RACE OF RIDING HORSES.

THAT chariots were in use before riding horses need not be observed to any one that is acquainted with Homer; among all whose heroes, Greek and Trojan, there is not one that ever makes his appearance on horseback, excepting Diomedes and Ulysses,* mounted upon the horses of Rhesus, which they had taken in their expedition by night, after having killed their master in his sleep. It appears, however, by this instance, that neither the heroes nor the horses were utter strangers to the art of riding: as by another passage in the fifteenth Iliad, it is evident that horsemanship was carried even to some degree of perfection, at least in the time of that poet, who lived but in the next generation after the siege of Troy, according to Sir Isaac Newton. The passage^b last mentioned is as follows:

‘Ως δ’ ὅτ’ ἀνὴρ ἵπποισι κελητίζειν, &c.

So when a horseman from the watry mead
(Skill’d in the manage of the bounding steed)
Drives four fair coursers, practis’d to obey,
To some great city through the public way:

a See Il. κ’.

b Il. ο’. ver. 679. Pope’s Il. xv. ver. 822.

Safe in his art, as side by side they run,
 He shifts his seat, and vaults from one to one :
 And now to this, and now to that he flies :
 Admiring numbers follow with their eyes.

I the rather quote this passage, because I find some authors^c have introduced an exercise like this into the Olympic games ; upon what authority I know not ; for I do not find in those books that I have looked into, mention made of any other race of riding horses than those of the Celes and the Calpé. And as to that particular piece of horsemanship described above, Eustathius in his comment^d upon Homer tells us, that in the old scholia it is written, that Demetrius said he had seen a man vaulting, in the manner described by the poet, from the back of one horse to another, holding the bridles at the same time, and keeping the horses to their speed without any interruption or incumbrance. Which implies, that such a sight was very uncommon ; and consequently that no such exercise could ever have been admitted into any of the games of Greece.

The word *κελητίζειν*, used by the poet in the beginning of this simile, may possibly have induced some people to imagine, that the riders of the horses called *κέλητες*, *celetes*, were accustomed to leap from one horse to another, as if that word

c Rollin's Hist. An. tom. v. p. 72. Edit. Amst.

d See Barnes in loc.

was a term of the manage, of which the verses that follow after were no more than an explanation. It is certain, however, from a passage in the *Odyssey*,^e that by ἵππος κέλης Homer meant to signify no more than a riding horse,^f and consequently that by the word κελητιζειν, which is derived from κέλης, no more is to be understood in this place than simply to ride.

This interpretation of κέλης, *celes*, may be farther confirmed by the authorities of Pindar and Pausanias, particularly by a story related in the last-mentioned author, of a mare,^g named Aura, belonging to one Phidolas, a Corinthian. This mare, says the historian, having accidentally thrown her rider soon after she had started from the barrier, continued the race of her own accord; and turned round the pillar as if the rider had been still upon her back; upon hearing the trumpet she mended her pace, till coming in before her antagonists, she stopped short over against the judges of the games, as conscious of having gained the victory. The victory was accordingly adjudged to her master, Phidolas, who, by erect-

^e *Odys.* E. ver. 371. See the scholiast.

^f That this is the true meaning of κέλης is confirmed by the following words of Suidas, Κέλης ὁ μόνος ἵππος, καὶ ὁ ἐπὶ τούτῳ φερό-

μενος νελλάριος ὁ γυμνός. By which last word also it looks as if the rider was naked, like the athletes who contended in the gymnastic exercises.

^g *Lib.* vi. c. 13.

ing in return a statue to her honour, intimated to whom the merit of that victory was due.

In this story there are two or three particulars worth observing: as first, there is no mention of any other horse or mare that shared the victory with Aura; and consequently, in the race called Celes, each competitor made use of but one single horse. Secondly, I shall take notice, that the victorious Aura was of the feminine gender, and from thence take occasion to acquaint the reader, that in all the races, as well of riding horses as of chariots, mares or horses were indifferently used; excepting in the race named Calpé, in which mares only were employed, as I shall shew presently. In the third place, it is observable, that though the rider was thrown off in the very beginning of the race, yet was the crown awarded to Phidolas, the master of Aura; to whom certainly no less was due, than if his mare had conquered under the conduct and direction of her rider.

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By the circumstances of Aura's mending her pace upon hearing the trumpet, I think we may conclude, that the trumpet either did not sound during the whole race, but at the last round only, or that it sounded differently in different periods of the course. There was a meaning in the sound

of the trumpet, which Aura understood. She was probably an old stager there, or had been made acquainted in the manage with all the rules and customs observed in the Hippodrome at Olympia.

The race of full-aged riding horses, of which I have been hitherto speaking, was instituted in the thirty-third Olympiad, and that of the *πῶλος κέλης*, or under-aged riding horse, in the one hundred and thirty-first.

I shall not here enter into the question, how it came to pass that the use of riding horses was posterior to that of chariots; since that question can be answered only by conjectures. The fact is so notorious, that, according to Mons. Folard,^h chariots were used in war above a thousand years before there was any such thing as cavalry among the ancients; the use of which, one would imagine, says that gentleman, should notwithstanding have come into their heads before that of chariots. They seem to have had a terrible notion of being mounted on the back of a horse, and have accordingly made monsters of those people whom they first beheld in that attitude; to which they were not very speedily reconciled. Time, indeed, wore off that amazement by degrees; and their inter-

^h Obser. sur la Bataille de Messenie.

course with other nations not only rendered riding horses familiar to them, but convinced them likewise of the advantages accruing from the use of cavalry. Whence it came to pass, that an order of equites, or horsemen, was instituted in most of their commonwealths ; to whom, as in Athens, was allotted the second rank in the state. Upon the same principle, perhaps, was the ἵππος κέραιος, or riding horse, admitted into the Olympic Hippodrome, and held in such estimation, that although the race of riding horses was neither so magnificent nor so expensive, and consequently not so royal, as the chariot race, yet we find, among the competitors in this exercise, the names of Philip, king of Macedon, and Hiero, king of Syracuse. To the latter is the first Olympic Ode of Pindar inscribed, in which honourable mention is made of the horse Pherenicus, whose fleetness gained for his master the Olympic crown.

The race of the Calpé was performed with mares ; from whose backs the riders were accustomed to leap towards the latter end, that is, in the last stage or period of the course ; and laying hold of the bridles finished the race in that manner. The same custom is still observed, says Pausanias, by those riders called Anabatae, between whom and the riders in the Calpé there is no other difference, than that the Anabatae are distinguished by some particular marks which

they carry about them, and ride upon horses instead of mares. The race of the Calpé was instituted in the seventy-first Olympiad, and, together with the Apené, abolished in the eighty-fourth.

We are not to conclude from what Pausanias says of the Anabatae, that the Calpé was afterwards revived under another name, and admitted again into the Olympic games, with those alterations he speaks of. Had this been the case, he would undoubtedly have told us so expressly, after having been so particular in his account of the times in which the Calpé was instituted and abolished.

I cannot give the reader any information of the length of this race, nor of those of the Celes: but I think it reasonable to suppose, that the latter, distinguished, as has been observed, into two classes, one of full-aged, and the other of under-aged horses, consisted of the same number of rounds as those of the chariots, distinguished in like manner into two classes.

Neither can I determine the different ages that ranked the horses in one or the other class; nor whether the weight of the riders, or the sizes of the horses, were taken into consideration. All I can say to it is, that those points seem to have been left to the discretion of the Hellanodics, who

were appointed to examine the young horses that were entered to run for any of the equestrian crowns,ⁱ and who were sworn before the statue of Jupiter Horcius, to give a true and impartial judgment upon the matters left to their examination, without taking any reward; and not to discover the reasons which disposed them to reject some and admit others.

SECTION XV.

OF THE CANDIDATES FOR THE OLYMPIC CROWN.

FROM what has been said in the preceding sections of the nature of the several exercises of which the Olympic games consisted, it is natural to conclude, that every one who fancied himself qualified for obtaining an Olympic victory, was admitted to contend for it. But if it be considered that the Olympic games were part of a religious festival, instituted in honour of the king and father of all the Pagan deities, and solemnized with the utmost splendor and magnificence, by pompous deputations from every state of Greece: that the assembly, from the great concourse of people of all orders and condition, who upon these occasions usually resorted to Olympia, either from devotion or curiosity, or other motives, must have been very numerous and august: and

ⁱ Paus. lib. v. c. 24.

lastly, that a victory in the Olympic games was attended with many considerable honours and immunities : whoever, I say, will take these several points into consideration, will not be surprized to find all those, who offered themselves as candidates for the Olympic crown, before they were admitted to contend for it, subjected to such conditions as were necessary to maintain that order and decorum which became so sacred and solemn an institution ; and required to pass through such an examination as might tend to exclude all who should in any degree appear unworthy of the honour of contending for the Olympic olive.

What these were I shall now proceed to shew.

Some time before the celebration of the games, the candidates were obliged to give in their names to one of the Hellanodics, and to specify at the same time the several exercises in which they purposed to contend. I say some time, because it is not certain how long before the games they were obliged to do this ; nor whether they were required to do it in person, or whether a notification of such an intention by a messenger, or by letter only, was deemed sufficient.

The candidates, indeed, for the equestrian crown, were exempted from personal attendance,

even in the day of trial ; and consequently had the privilege of entering their names by proxy.

Mons. Burette^k pretends, that this privilege was equally allowed to the other candidates ; for which, however, he produces no authority. And indeed, I cannot see of what service it could have been to them, considering the obligation they were under of repairing to Elis, by a certain day, under the penalty of being excluded from contending for the crown : an evidence of which Pausanias^l hath given us in the instance of Apollonius Rhantis. Apollonius, who was of Alexandria, was not only fined by the Hellanodics for contumacy, in not appearing on the day appointed, but not permitted to engage in the combat, notwithstanding he pretended to have been detained in the Cyclades by contrary winds. Heraclides, his countryman and antagonist, took care to prove the falsehood of that plea ; and shewed that the true reason of Apollonius's coming so late, was his staying to pick up the lucrative prizes in the several games of Ionia. Apollonius upon this, and some other candidates who were in the same circumstance, were excluded the combat ; and Heraclides, without a battle, obtained the crown : at which Apollonius was so

k 2 Mém. sur les Athlètes.

l Lib. v. c. 21.

exasperated, that, armed as he happened to be with the caestus for the engagement, he ran upon Heraclides, who was receiving the crown, and pursued him even to the seat of the Hellanodics; which childish fury, says Pausanias, had like to have cost him dear.

By this story it is evident there was a time prefixed for the appearance of the candidates; but we are left again to conjecture how much that time preceded the celebration of the games, though I think there are some very good marks to direct us in that inquiry.

I have already observed, that though the games themselves lasted but five days, the preparation for the games took up thirty. These thirty days were employed in exercising the candidates, as Tzetzes and Philostratus^c inform us; from whence it may be inferred, that they were required to resort to Elis at least thirty days before the celebration of the games.

The custom of putting the candidates into a course of exercise for thirty days before the games, furnishes us with a very good reason for the rigid proceeding of the Hellanodics with regard to Apollonius. It was for the dignity of the Olym-

^c In Lycoph. in Vit. Apoll. lib. v.

pic games that none should be admitted to contend in them without being duly prepared.^d The preparation was accordingly very severe, and the exercises enjoined the candidates upon that occasion were more laborious and intense than upon any other. They were attacked in every part of their science, and put upon trying to the utmost their patience and fortitude, in supporting hunger and thirst, and heat and cold, and toil, continued sometimes, without intermission, for a whole day together. This trial the candidates were obliged to undergo, that they might be thoroughly acquainted with their own strength before they entered the stadium ; *and not, by rashly engaging in an attempt to which they were by no means equal, run the hazard of disgracing a spectacle which all Greece was assembled to behold : and of vilifying, by an unworthy competition, that crown, for which the most eminent and most deserving were always candidates.

We may conclude, however, by Apollonius's pleading against the sentence of the Hellanodics, that they had a power of dispensing with the non-observance of this law, in cases where the offence was involuntary, and proceeded from accidents, which were either unforeseen or unavoidable ; such as sickness, contrary winds, and many other :

d Fab. Agon. lib. i. c. 32, &c. ; lib. ix. c. 10, 11, 16.

but then such accident must have been fully proved, without fraud or equivocation ; which indeed it was not very easy for a candidate to make use of without being detected, either by his antagonists, or by some one in an assembly that was composed of inhabitants of every city, nay, even of every village throughout Greece.

The place where the preparatory exercises were performed was the Old Gymnasium in Elis,* where the Hellanodics attended every day, as well to distribute the proper exercises to the several classes of candidates, as to see that they were duly performed : though it is to be supposed, that in the performance of them the candidates were governed entirely by the several masters of the Gymnasium, whose office it was to prescribe the manner, and regulate the proportion of each exercise.

Near this Gymnasium was the Forum of the Eleans, in which, says Pausanias,^f they were wont to break and exercise their horses, and from thence was the forum named Hippodromos, or the horse course. But I am afraid it cannot be concluded from this passage, that the horses, which were entered to run for the several equestrian crowns, were, like the gymnastic candidates, obliged to go through a preparatory course of exercise. That

e Paus. lib. vi. c. 23.

f Lib. vi. c. 24.

they were indeed kept in constant exercise, there is little room to doubt ; but whether that was done in compliance with any law or custom of the Olympic games, or at the discretion of their masters, is, I think, not at all evident.

There is the same uncertainty relating to the time in which the competitors for the equestrian crown were required to enter their names, and send their chariots and their horses to Olympia. But it is not unlikely that in all things, excepting personal attendance, they were subject to the same regulations with the other candidates, as they undoubtedly were in some instances that I shall mention presently. If this be so, all the above-stated difficulties will be removed ; and it will be clear that the equestrian candidates were required to enter their names, and send their chariots and their horses to Elis, at least thirty days before the celebration of the games ; and that the charioteers and riders, who were in these cases allowed to be proxies for their masters, were subject to the customary preparation, and consequently went through a proper course of exercise during the said thirty days.

The probability of this argument will appear yet stronger, when we come to consider the oath taken by the gymnastic candidates, before they were finally admitted ; and from which there is

no reason to think that the equestrian candidates were exempted. The former in this swear that they had exactly performed every thing required of them by way of exercise for ten months together. In these ten months were included, as I suppose, the thirty days, or month, spent in exercising themselves in Elis: for the other nine they were probably left at liberty to practise, each in the gymnasium of his own town or country. That only thirty days of this ten months' preparation were spent in Elis, is, I think, evident from the following words of Philostratus: *Ἡλεῖοι τοὺς ἀθλητὰς ἐπειδὴν ἤκη' Ὀλύμπια γυμνάζουσιν ἡμερῶν τριάκοντα ἐν αὐτῇ τῇ Ἡλίδι*, that is, "The Eleans, upon the approach of the Olympic games, exercise the athletes for thirty days together in the town of Elis itself."

The same author tells us, that this long and severe probation, which the candidates were obliged to undergo, first at home and afterwards at Elis, was usually concluded with an exhortation, addressed to them by the Hellanodics, before their departure for Olympia. "If ye have exercised yourselves in a manner suitable to the dignity of the Olympic games, and are conscious of having done no action that betrays a slothful, cowardly, and illiberal disposition, proceed

“boldly. If not, depart, all ye that are so minded.”

But notwithstanding this permission to depart, there is an instance of a pancratiast, one Serapion of Alexandria, who in the 201st Olympiad was punished for running away the day before the battle was to have come on ; he was afraid, it seems, of his antagonist, and fled : for which piece of cowardice he was fined by the Hellanodics ; who, to perpetuate the memory both of the punishment and the crime, out of that fine erected a statue to Jupiter. There is no other instance, says Pausanias, of the like offence ; but this alone is sufficient to demonstrate, that it was reckoned a kind of desertion in a candidate to retire before a combat in which he had listed himself to engage.

But this flight of Serapion must be supposed to have happened after his arrival at Olympia ; where, at the opening of the games, a herald publicly proclaimed the names of all the candidates, as they were entered in a register, kept by the Hellanodics for that purpose ; together with the exact number of competitors in each kind of exercise. For a candidate to decline the combat, after having declared himself a competitor, and in so public a manner, as it were, defied his antagonists, was certainly a kind of desertion worthy of disgrace and punishment,

After (and, as I imagine, immediately after) the herald had thus called over the candidates, who doubtless appeared and answered to their names, they were obliged to undergo an examination of another kind, consisting of the following interrogatories : 1. Were they freemen ? 2. Were they Grecians ? 3. Were their characters clear from all infamous and immoral stains ?

That the candidates for the Olympic crown were to be freemen, is sufficiently evident from a passage^a in Dionysius of Halicarnassus ; who, as a rhetorician, laying down rules for haranguing them before they entered into the stadium, among other topics, which he there recommends as proper on that occasion to be insisted upon, advises the orator to remind them of their being free : a consideration, says he, that ought to preserve those who value themselves upon that title from incurring, by the commission of any base or unworthy action, the punishments due only to slaves. By punishments, in this place, is meant (besides fines, exclusion from the games, &c.) the bodily correction that was inflicted by order of the Hellenodicsⁱ upon those who were guilty of an irregularity, of any fraudulent or corrupt practices ; which, as they are the genuine product of mean and servile

^a In *Proreptico Athlet.*

ⁱ See *Fab. Agon. lib. i. c. 19.*

minds, ought therefore to be repressed by servile punishments.

The story of Alexander, the son of Amyntas, king of Macedon, as it is related by Herodotus,^k may serve to shew that none but Grecians were admitted to contend in the Olympic games.

Alexander being ambitious of obtaining the Olympic crown, entered himself a candidate among those who aimed at winning that honour in the foot-race ; but was objected to by his antagonists as being a Macedonian, and told, that barbarians were not permitted to contend in those games. Alexander thought fit to clear himself of this objection ; and shewed, that although he was prince of Macedon, he was descended of a family that came originally from Argos. The Hellanodics allowed of his pretensions, and received him as a competitor for the Olympic crown, which nevertheless he did not obtain.

Upon this point of the extraction of the candidates the Eleans were so scrupulous, as to admit none, who could not declare his father and his mother, and shew that there was no bastardy or adultery in his lineage. For this piece of intelli-

gence we are indebted to Themistius,¹ who instances in the case of one Philammon; upon whose extraction some doubts arising, he was not suffered to engage, till one Aristotle vouched for him, and adopted him for his son.

Hence, in all probability, was derived that law by which the candidates were required to enter, together with their own names, those of their fathers and their countries; though with regard to the latter, they were sometimes permitted to adopt a country, and style themselves of kingdoms or cities different from those where they were born; as may be proved by many instances, particularly in Pausanias and Pindar.^m Are we to conclude, from what is said above of Aristotle's adopting Philammon for his son, that an adopted father also would sometimes serve the turn instead of a natural father, and pass muster in like manner with the Hellanodics?

We find the first and last of the three above-mentioned articles, inserted in the proclamation made by the herald, when the candidates passed in review along the stadium, which was performed in the following manner:

¹ See Faber's *Agon*. lib. iii. c. 17.
Themist. *Orat.* p. 249. Edit. Har-
doun.

^m Lib. vi. *passim*, & Pind. *Olym.*
Ode 9.

A herald,ⁿ after having proclaimed silence, laid his hand upon the head of the candidate, and leading him in that manner along the stadium, demanded with a loud voice of all the assembly, "Is there any one who can accuse this man of any crime? Is he a robber or a slave? Or wicked and depraved in his life and morals?" And, probably, it was in answer to such a challenge as this, and upon a like occasion, that Themistocles stood up, and objected to Hiero, king of Syracuse, as a tyrant. For Plutarch,^o after Theophrastus, relates, that Hiero having sent his horses to Olympia, in order to contend for the equestrian crown, and having prepared for their reception a magnificent pavilion, Themistocles stood up, and in a speech told the Grecians that they ought to pull down the tyrant's pavilion, and not suffer his horses to contend. As there is no particular crime laid to the charge of Hiero, and no objection raised against him as a foreigner, or barbarian, the whole of the accusation brought against this monarch by Themistocles seems to consist in the word τυραννικόν (tyrant) which, among the Grecians, signified a man that either usurped, or possessed by means of the usurpation of his predecessors, a monarchical, or sovereign authority, in prejudice to the liberties of the people, though he afterwards exercised that authority with justice and virtue.

ⁿ St. Chrysost. apud Fab. Agon. lib. iii. c. 12.

^o In Themist.

This was the case of Pisistratus, of Gelo, and his brother Hiero, according to Plutarch ;^p the last of whom, as we see, could not, however, escape the censure of Themistocles. The genius of the Greeks was turned entirely to democracies ; wherefore it is no wonder that in a Grecian assembly the name of tyrant should be heard with indignation ; or that Themistocles should think a man, who had enslaved his country, criminal enough to be excluded those games, in which liberty was so much countenanced, that no slave was admitted to contend in them. It looks, indeed, as if by slaves in this case no other could be meant than menial slaves, such as were bought and sold, the property of their masters and the scorn of human kind : to degrade a tyrant to a level with such as these, and to deny him the privileges of a freeman, was a piece of retaliation worthy the justice of an Hellanodic ; and the spirit of Themistocles, the deliverer of Greece. It appears, however, that, notwithstanding this popular objection to his character, Hiero was admitted to contend in the Olympic games ; in which he obtained two victories, one in the horse-races in the 73d Olympiad, upon which occasion Pindar wrote his first Olympic Ode,^q and the other in the chariot-races, in the 78th ; soon after which he died. In the 75th Olympiad happened the expedition of Xerxes ;

^p De his qui.

^q See Schol. ad prim. Olymp. Od.

from which terrible attack upon her liberties Greece was rescued chiefly by the wisdom and valour of Themistocles.* In the 76th Olympiad, the next after the battles of Artemisium and Salamis, Themistocles going to the Olympic games, drew for a whole day together, says Plutarch, the attention of the spectators from the combatants upon himself; was gazed at by all the Greeks with veneration, and by them pointed out to strangers with loud expressions of their wonder and applause: insomuch that Themistocles himself acknowledged, he that day reaped the fruits of all the labours he had undergone for Greece. It was then, perhaps, that this assertor of the liberties of Greece,† whose heart was not a little subject to vanity, the last infirmity of noble minds, (to use an expression of Milton) proud of his victories over one tyrant, thought fit to declare himself an enemy to all, by this opposition to Hiero; under which if Hiero did not sink, it was owing, in all likelihood, to the services that he and his family‡ had lately done to Greece, in defeating the Carthaginians, who were leagued with Xerxes in the same cause: an action that Pindar seems to think not inferior to the victories of Salamis and Plataea: if so, might there not have been a little tincture of envy and jealousy, as well as vanity, in this zeal of Themistocles against tyrants?

* Plut. in Themistocle.

† Ibid.

‡ See the first Pythian Ode of Pindar.

The candidates having passed with honour through this public inquiry into their lives and characters, were led to the altar of Jupiter, surnamed Horcius,^a from his presiding over oaths. The statue of Jupiter Horcius was placed in the senate-house of the Eleans, and was formed to strike terror into wicked men, says Pausanias, more than any other statues of that deity; for in this he was represented as armed with thunder in both hands, and, as if that was not a sufficient intimation of the wrath of Jupiter against those who should forswear themselves, at his feet there was a plate of brass, containing terrible denunciations against the perjured. Before this statue were all the candidates, together with their parents, their brethren, and the masters of the gymnasium, sworn upon the limbs of a boar, that was slain and cut up for that purpose, that they would not be guilty of any fraud or indirect action, tending to a breach of the laws relating to the Olympic games. The candidates moreover swore, that they had for ten months together duly performed all

^a Paus. lib. v. c. 24. *Horcius*, derived from *Horcos*, an oath. The Romans seem to have translated the Greek word *Horcios* by *ſſſius*, to which joining the old word *Dius*, signifying Jupiter, and the particle *me*, borrowed from the Greek *ma*, and used by them in other words, as *mehercle*, *mecaster*, they formed the words *medius ſſſius*;

about which, it seems, there have been great disputes among the learned. Though I cannot help thinking they may all be ended by allowing *medius ſſſius* to be no other than a translation of *Δία ὅρκιον*, as I have here suggested: but this conjecture I submit to better judgments.

that was required of them, by way of preparing themselves to appear worthy of being admitted to contend for the Olympic crown.

I cannot help taking notice, with regard to this oath, that it appears to have been very religiously observed: since, as the Eleans informed Pausanias,^x the first instance of any indirect practices made use of by any of the candidates for obtaining the Olympic crown, was in the 98th Olympiad, almost four hundred years after the restitution of those games by Iphitus; from which time to the 226th Olympiad, above five hundred years more, only five instances of the like iniquity are produced by the same author. The leader of this opprobrious band is one Eupólus, a Thessalian, who bribed at one time no less than three of his antagonists, to yield him the victory in the Caestus. The fraud and collusion was discovered, and the corrupter and corrupted punished equally by fines; with the money arising out of which were erected six statues of Jupiter: upon one of these was an inscription in verse, declaring that the Olympic crown was to be obtained by activity and strength, and not by bribery and corruption. Upon another it was set forth, that this statue was erected by the piety of the Eleans, to the honour of that deity, and to deter all men for the

x Lib. v. c. 21.

future from transgressing the laws of the Olympic games. All the other offenders, whose crime was of the same nature, were punished in the same manner; and their infamy was in the same manner perpetuated by statues and inscriptions. The apprehensions of a like dishonour, and the dread, perhaps, of a divinity, who was represented as arming himself with double terrors for the punishment of the perjured, was undoubtedly the reason that this oath was so long and so generally kept by all who took it.

From the altar of Jupiter Horcius the candidates were conducted to the stadium by their parents, their countrymen, and the masters of the gymnasium;^y some of whom failed not to encourage them to the combat in an exhortatory speech; for the composing of which, Dionysius, of Halicarnassus, has laid down several precepts, as has been already mentioned.

In the stadium they were left entirely to themselves, to stand or fall by their own merit; excepting that the hopes, and fears, and transports of their relations and friends, who could not help sympathizing with them in the several turns and accidents of the combat, were allowed to break out now and then into expressions either of ex-

^y Faber's Agon.

hortation or applause. And whoever lost the crown, had at least the consolation of having been thought worthy to contend for it. And indeed, considering the long and painful discipline they were obliged to undergo, and the qualifications required of them previously to their being received as candidates for the Olympic olive, we may very justly apply to them what Achelous in Ovid says, to palliate the disgrace of his having been vanquished by Hercules :

Non tam

Turpe fuit vinci quam contendisse decorum.

The honour of having contended for the victory abundantly outweighed the disgrace of losing it.

In speaking of those who were admitted to contend in the Olympic games, I must not forget to mention, that boys were allowed to be of that number. This, it seems, was an innovation,^a there being no precedent for any such custom in the old games before Iphitus ; and was introduced by the mere authority of the Eleans in the 37th Olympiad. Running and wrestling were at first the only two exercises in which boys were suffered to dispute the prize with each other ; but in the 41st Olympiad they were admitted to the combat of the Caestus, and in the 145th to that of the Pancratiun ; as they had been likewise to those

^a Paus. lib. v. c. 8.

of the Pentathlon in the 38th Olympiad, in which exercise Eutelidas, the Spartan, obtained the crown. But the Eleans came to a resolution that very Olympiad not to allow boys for the future to contend in the Pentathlon; which probably was looked upon as too robust and too laborious for so tender an age. Paus. lib. v. c. 9. In the gymnastic exercises, the boys, as was most reasonable, contended with each other in classes, distinct and separate from the men.

That they contended also in the horse-races, is evident from what Pausanias^a says of Aesypus, the son of Timon, of whom there was an equestrian statue at Olympia, in memory of his having, while yet a boy, obtained a victory in the race of riding-horses.

I have already observed, that the competitors for the equestrian crowns were allowed to contend by proxy; to which I must add, that it was customary likewise for a man to hire or borrow a chariot and horses for that occasion; or, which amounted to the same thing, to prevail with a friend, who perhaps had more chariots or more horses than one to run at the same time, to enter his name as master of one of them; or to resign, perhaps, the honour of a victory in his favour, as

^a Lib. vi. c. 2.

was twice done by Cimon, the father of Miltiades, according to Herodotus.^b Under the favour, therefore, of some or other of these indulgencies, which were peculiar to the equestrian exercises, a way was opened for boys also to obtain the equestrian crowns; even supposing they were not of age or strength sufficient to contend for them in person; or wealthy or independent enough to have a chariot or horses of their own.

I have mentioned age, which undoubtedly was a qualification necessary to be considered in these young candidates for glory; especially upon their admission to contend in any of the gymnastic combats. But I must acknowledge at the same time, that I have not as yet been able to discover what age was requisite for their reception into the class of boys; nor at what age they were esteemed men, and consequently excluded from contending in that class. We read, indeed, in Pausanias,^c of one Damiscus, who obtained a victory in the foot-race at twelve years of age: and the French^d translator of that author says, that boys were admitted from the age of twelve or thirteen years to that of seventeen years, to contend in the gymnastic combat: that under twelve years of age they were reckoned too young, and above seventeen too old; and consequently after that time they were

^b Erato, c. 103.

^c Eliac. lib. ii. c. 2.

^d See his Note. Paus. Eliac.
lib. ii. c. 1.

ranked in the class of men. With the latter part of this opinion Faber seems also to agree, seventeen years being, as he says, the age at which they were reckoned able to bear arms.

This opinion is indeed highly probable, but as it is not supported by any authority out of ancient authors, I shall leave it upon the credit of those from whom I borrowed it; and observe, that children of the same age differ so greatly from each other, both in strength and size, that the Hellanodics seem, for that very reason, to have been left entirely at liberty to admit or to reject such as should, upon examination, appear to be either an under-match or an over-match for the rest of their antagonists. That this was the case, may be inferred, as well from a passage of Plutarch in the life of Agesilaus, which I shall produce presently, as from the oath taken before the statue of Jupiter Horcius, by such of the Hellanodics as were appointed to examine the boys who offered themselves as candidates for the Olympic olive.* The tenor of which oath was, “ That they had, “ without either present or reward, proceeded in “ that examination, and determined according to “ the strictest equity; and that they promised “ farther, never to divulge the motives that had “ induced them to admit some and reject others.”

* Paus. lib. v. c. 24.

From this oath, and particularly from the second clause of it, as well as from the practice of swearing the Hellenodics upon this occasion, it is evident they were to judge discretionally, and according to their consciences, not of the age only of those young candidates, which was a matter of fact easily and certainly to be known by inquiring either of themselves or of their friends and relations, and countrymen, some of whom always accompanied them to Olympia, but of those other matters already mentioned, for which no certain rule or measure could be prescribed ; and which for that reason must be submitted to the cognizance and determination of discretion and opinion only. These several particulars are farther proved from the passage of Plutarch above-mentioned, wherein he relates, that the son of Pharnabazus, a Persian satrap, having contracted a friendship with Agesilaus, king of Sparta, applied to him one day in behalf of an Athenian boy,^f of whom he was very fond, and who having qualified himself for the stadium, or simple foot-race, intended to offer himself as a candidate for the Olympic crown in the class of boys ; but as he was very robust and tall, there was great danger of his being rejected upon that account. But Agesilaus, willing

f — ἡράσθη ἀθλητοῦ παιδὸς ἐξ Ἀθηνῶν, ἐπεὶ δὲ μέγας ὦν καὶ σκληρὸς Ὀλυμπιάσιν ἐκινδύνευσεν ἰσχυρῶς, &c. See also the 4th book of Xenophon's Greek History, where this story is related. And from thence, I suppose, Plutarch took it.

to gratify the young Persian in this particular, made use of all his interest with the Hellenodics, and after a great deal of difficulty, obtained his desire.

I cannot finish this account of the candidates without taking proper notice of the ladies, who were not ashamed to be reckoned in that number. It was a great while, indeed, before they thought of rivalling the men in their pretensions to a crown, from which, by a kind of salic law, their sex seemed to be entirely excluded; for they were not so much as allowed to be spectators of these contests for glory: and no less a punishment^c than that of being cast headlong down the precipices of Mount Typæus, was threatened to be inflicted upon every woman that was discovered assisting at the Olympic games, or even known to have passed over the river Alpheus during that solemnity. Pausanias, who helps us to this particular, informs us at the same time, that no woman was ever taken offending against this law, excepting one named Callipateira,^b or Pherenice, whose husband being dead, she disguised herself in the habit of a master of the gymnasium, in order to

g Paus. lib. v. c. 6.

h This matron was so famous as to have had several names; see Kuhnus's note upon this passage of Paus. and the Scholium upon the title of the 7th Olymp. Ode of

Pindar, where she is called Aristopateira, and the story of her differently told. She was the daughter of Diagoras, the famous athlete, to whom that Ode is inscribed.

attend upon her son Pisidorus, whom under that character she conducted into the Olympic stadium. But Pisidorus coming off with conquest, the mother, who could not contain her transport at the victory of her son, was by some accident discovered, and thereby rendered liable to the dreadful penalty above-mentioned. The Hellanodics, however, out of respect to her father, her brothers, and her son, all of whom had been honoured with the Olympic crown, exempted her from punishment; but ordered, that all the masters of the gymnasium, who assisted at those games, should, for the future, appear naked; as were all the gymnastic candidates: which was without doubt the true reason of this law's being at first made, as well as one of the principal causes of its having been ever religiously observed. And yet we find in the same Pausanias,ⁱ that the priestess of Ceres, and even virgins (those undoubtedly belonging to that goddess, and those only) were allowed to be spectators of these games; and were seated for that purpose upon an altar of white marble, that was erected on one side of the stadium opposite to the seat of the Hellanodics. I must own, with Mons. Rollin,^k that I cannot account for so extraordinary a proceeding; but I can by no means, like him, call the truth of this fact in question; which is related in very express terms by Pausa-

ⁱ Eliac. ii. c. 20. Fab. Agon. lib. i. c. 9.

^k Hist. Anc. vol. v. p. 51.

nias, and with circumstances that corroborate his evidence: and is farther confirmed by the testimony of Suetonius, in the life of Nero;¹ who says, that emperor invited the vestal virgins to see the combats of the athletes, because at Olympia the like privilege was allowed to the priestesses of Ceres. All we can say of this matter is, that it appears^m to have been an honour granted; among many others, to the priestesses of this goddess in particular; whose templeⁿ was adjoining to the stadium,^o and from some circumstances of whose worship,^p which was very full of symbols, and mysteries, and secrets, that no one was permitted to divulge, this custom was, in all probability, derived: so much at least seems to be intimated by the altar of white marble upon which these priestesses and virgins were seated, of whose sanctity and purity it seems at the same time to have been no improper emblem.

To recompense the women for their being excluded from the Olympic games,^q they also celebrated a festival of their own, instituted, as it is

1 In Nero, c. xii.

m Paus. ubi sup.

n Paus. lib. v. c. 21.

o May not another reason for this extraordinary privilege granted to the priestess of Ceres be drawn from the situation of her temple, which overlooked the stadium; and from which perhaps it was not lawful for the priestess to

depart? And may we not suppose that this privilege, though granted out of a religious veneration to the goddess, was never made use of by the priestess, or the virgins belonging to her?

p See Spanheim and the other Commentators on Calim. Hymn to Ceres.

q Paus. lib. v. c. 15.

said, in honour of Olympian Juno, by Hippodamia, the wife of Pelops. In this festival, the virgins, distributed into three classes, according to their different ages, contended in the foot-race; from which agreeable spectacle, I am willing to hope, for the sake of both sexes, that the men were not excluded; neither could the same reason be pretended in the present case, as in the former. These female racers were dressed, and, if one may be allowed to give one's opinion upon a matter every way so remote from these modern times, they were dressed in a very becoming habit; for their hair, according to Pausanias, was loose and flowing, their mantle let down a little below the knee, and their right shoulder naked as low as to the breast. The races were performed in the Olympic stadium, but, out of regard to the debility of the tender racers, the course was shortened about a sixth part. The conqueress received for her reward an olive crown, and a certain portion of the heifer that was upon this occasion sacrificed to Juno. But the most agreeable part of their recompense, was the liberty granted to the victorious virgin of having her picture drawn, and hung up in the temple as a memorial, at the same time both of her beauty and her glory. And I question not but they were as careful to have the painter ready upon these occasions, as the conquerors of the other sex were to have their statuarios and poets.

What pity is it, that instead of a picture of one of these fair conqueresses, nothing should now remain to us but the name of her who obtained the first victory! This was Chloris, the youngest daughter of Amphion, a lady whose beauty is celebrated by Homer.*

The direction* of this festival, and the office of presiding at these games, was lodged in sixteen matrons, elected for that purpose, two out of each of the eight tribes of the Eleans. These sixteen matrons, who had also a like number of women to assist them in ordering the games, composed two choirs, one named the Chorus of Physcoa, and the other of Hippodamia; but whether they employed their voices in singing the praises of the goddess, or of the victorious virgins, or both, is not said; though a less important part of their office is mentioned, namely, the care of weaving a veil, which was spread over the image of Juno upon her festival.

But to return from this short digression: notwithstanding the women, by the institution of these games consecrated to Juno, seem to have been set upon a pretty equal footing with the men, yet the vanity of the latter, in over-valuing themselves upon their victories, brought the women

* Odyss. A. ver. 230.

† Paus. *ibid.*

into their lists. And very fortunate was it for the men, that these dangerous rivals were, by the above-mentioned law, excluded from contending in person; and necessitated of course to limit their ambition to the obtaining of the equestrian crowns only; for which alone it was allowable to contend by proxy. The law by which women were forbidden to be present at the Olympic games, and the liberty granted the equestrian candidates, which I have just now mentioned, have already been so clearly and so fully stated, that I need not enter into the question, whether Cynisca, and the other ladies of Macedonia who afterwards followed her example, were present at the Olympic games, any farther, than to say that Faber^t is of opinion that Cynisca was in person at Olympia, though neither she, nor any of the female candidates, drove their own chariots; which opinion he grounds upon the words of Plutarch,^u which indeed seem to imply as much. But if the words of Plutarch are to be taken strictly according to the letter, they imply, that Cynisca was not only present at the Olympic games, but that she drove her own chariot; which is contrary to what Faber himself allows, and to the testimony of her own monument of this victory:^x which consisted of the statues of her four horses in brass, a little less

^t Agon. lib. i. c. 26.

^x Paus. lib. vi. c. 1.; and lib. v.

^u See Plut. in Agesi. and Lacon. c. 12.

Apophth. and Xeno. in Agesi.

than the life, her chariot and her charioteer, and her own picture drawn by Apelles. Besides, as her being present was not at all necessary, there was no occasion for the Hellanodics to dispense in her favour with the observation of a law, which in all other cases was to be obeyed under the penalty of death. She had reason to be contented, one would think, with being admitted to contend for a crown; the value of which she had been most maliciously prevailed upon to bring into discredit, by shewing from her own example, that the women might as well pretend to that honour as the men. Such at least was the intention of her brother Agesilaus, who persuaded her for that reason to make the experiment. But he seems to have been disappointed in the event. The Olympic crown kept up its value; and instead of being depreciated by the competition of a woman, gave such a lustre to Cynisca, that the several arts of poetry, painting, architecture, and statuary, were all employed by herself, or her countrymen, to deliver down to posterity the memory of her glory.

SECTION XVI.

OF THE OLYMPIC CROWN, AND OTHER HONOURS AND REWARDS CONFERRED UPON THE CONQUERORS.

THE first reward bestowed upon the conquerors, and the pledge of many consequent honours, privileges, and immunities (all of which I propose to

treat of in this section,) was a chaplet or crown, composed of the branches of a wild olive.

To enhance the value of these olive chaplets, and render them in some degree worthy of those games, which by way of eminence were styled holy, the Eleans pretended that the tree, from whence they were always taken, was originally brought to Olympia by Hercules,* from the country of the Hyperboreans; a people, whose situation no geographer, either ancient or modern, has yet been able to determine. Pindar gives the honour of this exploit to Hercules the son of Alcmena, though, as we learn from Pausanias, it was by others ascribed to the Idaean Hercules, who was earlier by some generations.

But as there were many plants of the same kind growing in the Altis of Olympian Jupiter, several of which might equally pretend to the same venerable original, to obviate all doubts and scruples relating to the sacred olive that might arise, either from the above consideration, or from the long interval which had passed between the time in which these heroes flourished, and that in which Iphitus re-instituted the Olympic games; the Eleans farther pretended, that it was indicated to them by the Delphic oracle. This account,

* a Pindar's Olymp. Ode iii. ; see the note there.

though not taken notice of by Pausanias, or any other author, as I remember, is preserved to us in a fragment of Phlegon, and is as follows :

“ During the first five Olympiads (after the restitution of those games by Iphitus) no one, says he, was crowned ; but in the sixth the people of Elis came to a resolution, to consult the oracle about giving crowns to the conquerors. For this purpose they sent Iphitus their king to Delphi, to whom the god gave this answer :

“ To the swift victor be no more assign'd
 “ The bleating offspring of the fleecy kind.
 “ But from the olive, which spontaneous grows
 “ In Pisa's vale, a verdant crown compose ;
 “ That olive, round whose venerable head
 “ Her subtle textures hath Arachne spread.

“ Iphitus, upon his return to Olympia, having discovered, among the many wild olives that grew in the sacred grove, one which was covered with cobwebs, enclosed it with a wall ; and from this tree was a chaplet or crown taken and given to the conquerors. The first who was crowned was Daicles of Messene, who in the seventh Olympiad gained the victory in the stadium, or simple foot-race.”

From this account we also learn, that the prize originally bestowed upon the Olympic conquerors was a lamb. And some learned moderns have imagined, that in some periods of these games, the

crowns given to the victors were of gold. But, as I think, they have mistaken the passages upon which they found their opinion, I shall pass it over with this observation only; that, considering the number of exercises, of which in process of time the Olympic games consisted, in each of which the victor was entitled to a prize, the honour of presiding at the Olympic games must have been very expensive to the Eleans in that article alone, had these prizes been of any considerable value. And it is probable that the Eleans, foreseeing this, might, out of good economy, be desirous of changing the original prize, a lamb, though of no great value, for the cheaper one of a crown, composed of the branches of a wild olive: to sanctify which alteration, and give a lustre to their olive chaplet, they had recourse to fables, and the authority of the Delphic oracle.

With the same view they not only surrounded this sacred olive with a wall, and distinguished it by the name of Callistephanos, i. e. the tree of the crowns of glory, but put it also under the protection of certain nymphs,^b or inferior deities, whom from their office they likewise surnamed Callistephani; and to whom they erected an altar near that consecrated plant.

^b Paus. lib. v.

To excite the emulation of the competitors, by placing in their view the object of their ambition, these crowns were laid upon a tripod, or table, which during the games was brought out and placed in the middle of the stadium, or of the Hippodrome,^c according as the respective exercises required. In the interval of the games^d they were kept, the former in the temple of Jupiter, the latter in the temple of Juno at Olympia. The tripod was of brass, and seems to have been entirely laid aside after the table was made, which was composed of gold and ivory, the workmanship of Colotes of Paros, a disciple of Pasiteles.

...

Upon the same table were also exposed to view branches of palm, which the conquerors received at the same time with the crowns, and carried in their hands, as emblems^e (says Plutarch) of the unsuppressive vigour of their minds and bodies, evidenced in their getting the better of their antagonists; and surmounting all opposition, like those plants, whose property it was, according to the opinion of the ancients, to rise and flourish under the greatest weights, and against all endeavours to bend or keep them down.

c It is probable that in the basso relievo representing the old Hippodrome at Constantinople, (a print of which is inserted in Wheeler's Travels, p. 183.) the four pillars supporting a kind of frame, were only the legs of a table, serving

the use above-mentioned. Which Mr. Wheeler not considering, says, "he could not conjecture what it was for, unless only for ornament."

d Paus. lib. v.

e Symp. lib. viii. Quest. 4.

Though the conquerors were, immediately upon their gaining the victory, entitled to the chaplet and the palm, yet Faber^f conjectures, from a passage of Chrysostome, that they who contended in the morning exercises did not receive their crowns till noon ; at which time it may also be inferred from the same passage, that the spectators, as well as the candidates, were dismissed, in order to take some refreshment before the afternoon exercises came on ; the conquerors in which were, in like manner, obliged to wait for their reward till the evening. And indeed, as every part of these games was conducted with the utmost order and decency, it is not natural to suppose that the course of the exercises was interrupted by giving the crown to every single conqueror as soon as he had obtained his victory, especially as that solemnity was attended with a great deal of ceremony.

It was performed (as far as I have been able to collect from several passages scattered up and down in ancient authors) in the following manner :

The conquerors being summoned by proclamation, marched in order to the tribunal of the Hellenodics,^g where a herald, taking the crowns of olive from the table,^h placed one upon the head of each of the conquerors ; and giving into their

^f Agon. l. i. c. 30.

^g Ælian. l. ix. c. 51.

^h Cic. Epist. ad Luc. Plut. de se ipso laud.

hands branches of palm, led them in that equipage along the stadium, preceded by trumpets, proclaiming at the same time with a loud voice, their names, the names of their fathers, and their countries; and specifying the particular exercise in which each of them had gained the victory. The form made use of in that proclamation seems to have been conceived in these or such like terms; viz. "Diagoras the son of Damagetus, of Rhodes, conqueror in the caestus in the class of men;" and so of the rest, whether men or boys, *mutatis mutandis*. That in which the victories of Nero were published is recorded by Dio Cassius,¹ for the singularity, I suppose, of the style, as well as the eminence of the conqueror, and the quality of the herald, whose name, as the same author informs us, was Clavius Rufus, a man of consular dignity. Take it, together with the short but sarcastical reflection of the historian upon it, in the very words, as near as I could translate them into English:² "Nero Caesar is victorious in this game, and imparts the honour of this chaplet to the Roman people, and to all the inhabitants of the world, his subjects." He styled himself, says Dio Cassius, Lord of the World, and yet turned harper, crier, and tragedian. To illustrate this wonderful piece of history, I shall ob-

¹ In Nerone.

² Νέρων Καίσαρ νικᾷ τόνδε τὸν

ἀγῶνα, καὶ δρεφανοὶ τόνδε τῶν Παι-

μαίων δάμον καὶ τὴν ἰδίαν οἰκον-
μίνην.

serve, that this vain, but mean, lord of the universe, besides his victory in the chariot-race at Olympia, (which I have already mentioned,) obtained many others in the several games of Greece^l (in all which he contended) as a musician, a crier, and a tragedian; to which he sometimes added the farther indecency of proclaiming, in the quality of a crier, his own victories:^m and to fit himself for this honourable employment, he every where contended publicly with the criers or heralds, who, without doubt, were very careful not to out-bawl the master of twenty legions.

Although the Olympic crowns were all composed of the branches of the sacred olive, yet, I imagine, they were distinguished from each other, either by the difference of their form, or the addition of some emblematic ornament peculiar to the several exercises. The racer's crown was different from the wrestler's, and so all the rest. This I acknowledge to be a mere conjecture of my own; founded indeed upon no positive authority of any writer, either ancient or modern; but countenanced, as I think, by a passage of Plutarch,ⁿ where, speaking of the different talents and fortunes of mankind, he advises us to be contented with our own, and not envy those of other men; like the racers, continues he, who are not dissatis-

^l Dion. in Nerone.

^m Suet. in Nero.

ⁿ De Tranq. Animi.

fied at not obtaining the wrestler's crowns, but triumph and are happy in their own. These words, I confess, will bear a more general sense, and may mean no more than that the racers do not envy the wrestlers their victory. And yet I am persuaded, that, had there been no mark by which these crowns were distinguished from each other, he would have expressed himself otherwise. For to say in general, that the racers did not envy the wrestlers the Olympic crown, would not be strictly true, any more than to say here in England, that an admiral does not envy a general the garter, or a peerage ; because those honours are indifferently bestowed upon both, and may therefore be the object of the ambition of either. But among the Romans it might with great propriety and truth be said, that a man who had distinguished himself in a sea-engagement, and obtained a crown as a reward for his valour, did not envy his fellow-citizen the crown which he had gained at a siege ; because those crowns were known to be different, and appropriated to distinct services. However, I shall submit this, with many other things of the like uncertain nature, to the more judicious reader. As to the emblematic ornaments which I mentioned above, I can produce but little better authority in support of this part of my conjecture, than of the former. Plutarch, in his Discourse upon the Face in the Moon, speaking of the souls, which, after the

first death here upon earth, and the purgatory which they undergo for some time in the regions between the earth and that planet, are translated to the moon, says, that as a mark of their constancy, they, like the conquerors, wear chaplets of (*πτερόν*) plumes, or wings: and Pindar, in his 14th Olymp. Ode, to denote the victory of Asopichus in the foot-race, says, he crowned his head with the wings (*πτεροῖσι*) or plumes of the famous games. The same word, and used in the same sense, occurs again in the 9th Pythian Ode. The scholiast, and all the interpreters agree, that by these words Pindar means the Olympic and Pythic crowns; which, say they, he calls wings, because they elevate and exalt. But I can by no means approve of this solution, and think the expression too bold to be justified, even in that kind of poetry called dithyrambic, which, by all we know of it, seems to have been the production of such great wits, as, according to Dryden, are nearly allied to madness. Would an English poet be allowed to say, that a man received the order of the wing, to signify that he was made knight of the garter: and yet it might be justified in him as well as in Pindar, by the same kind of reasoning. For my part, I cannot help concluding from these two passages, compared with that of Plutarch, that either the conquerors in general, (for the words in Plutarch are general,) besides the chaplet peculiar to the games, received another com-

posed of wings or plumes ; or that the racers' chaplet in particular was adorned with plumes or wings, the proper and known emblems of swift-ness. In support of which conjecture, I desire it may be observed, that the Odes in which Pindar uses this expression, are both of them inscribed to conquerors in the foot-race. Plutarch, in the passage above cited, speaks of wings as the symbols of constancy. I shall not inquire into the reason or propriety of this symbol, but observe, that a chaplet of wings, considered as the symbols of constancy, belonged equally (and were probably given) to all the conquerors, as the words of Plutarch seem to imply.

That different degrees of merit were rewarded with different degrees of honour, and consequently with different crowns, I infer from these words of St. Basil :° “ No president of the games,” says he, “ is so devoid of judgment, as to think a man, “ who for want of an adversary hath not contended, deserves the same crown (*ἵσιν στεφάνων*) “ as one who hath contended and overcome.” That he, who for want of an antagonist was proclaimed conqueror did receive a crown, is evident from the epigram upon Milo, (which I have produced at the end of a former section,) and many passages in Pausanias ; and that the

crown, which in that case he was entitled to, was different from that which he would have received, had he contended and vanquished, may, I think, be fairly concluded from the words of St. Basil, above cited. Alcibiades,^p who sent seven chariots at one time to the Olympic games, gained the first, second, and fourth prizes, which were so many crowns of olive:^q and these crowns, in all probability, differed from each other, as they were the rewards of different degrees of merit. To this let me add, that the charioteers, and even the horses, were rewarded with crowns, which can hardly be supposed to have been the same with those bestowed upon their masters; though no notice is taken by any ancient author of any difference or distinction in these several crowns.

Though the olive-chaplet seems to have been the only reward which the Hellanodics conferred upon the conquerors, yet were there many other no less glorious and no less pleasing recompences attending their victories, as well from the spectators in general, as from their own countrymen, friends, and relations in particular; some of which

^p Plut. in Al. Thuc. Iso. in Bigl.

^q This will appear to any one, who shall compare the Fragment of the Ode which Euripides composed upon this occasion with what Plutarch, and Thucydides, and

Isocrates, and Euripides himself, in the same place, say of the three victories of Alcibiades; by which also it is plain, that instead of *δις στεφάνισα λαίη*, it should be *τρίς*.

they received even before they were put in possession of the crown. Such were the acclamations and applauses of that numerous assembly ; the warm congratulations of their friends, and even the faint and extorted salutations of their maligners and opponents. These broke out immediately upon their victory, and were as lenient to their wounds, and cordials to their toils ; and enabled them to support with patience the farther toil of waiting, perhaps many hours, for the crown ; which was no inconsiderable matter after a hard-fought battle or long-contested victory, especially if they were to stand all that time in the stadium, naked and exposed, in that hottest season of the year, to the rays of the sun ; and that in a place where the heat was so violent, that slaves were sometimes, by way of punishment, condemned to suffer it for a whole summer's day together.

As they passed along the stadium, after they had received the crown, they were again saluted with the acclamations of the spectators, accompanied with a shower of herbs and flowers, poured on them from every side ; as may be collected from what Pausanias relates^r of Diagoras the Rhodian, to whom Pindar^s inscribes his seventh Olympic ode ; in which he enumerates his several

^r Lib. vi.

^s See the Scholiast on the 4th Pyth. Ode of Pindar, ver. 426.

victories in almost all the games of Greece. This venerable conqueror is said to have accompanied his two sons, Acusilaus and Damagetus, to the Olympic games, in which the young men coming off victorious, Acusilaus in the caestus, and Damagetus in the pancratium, took their father on their shoulders, and carried him as it were in triumph along the stadium, amid the shouts and acclamations of the spectators; who poured flowers on him as he passed, and hailed him happy in being the father of such sons.^t

It was farther customary, for the friends of the conquerors to express their particular respect to them, by going up to them, accosting them, and presenting them with chaplets of herbs, &c. binding their heads with fillets, ribbons, &c.^u

The last duty performed by the conquerors at Olympia, was sacrificing^x to the twelve gods, who were worshipped, two at one altar, as I have already observed, and sometimes to Olympic Jupiter in particular. These sacrifices, some of them performed with so much magnificence as to entertain the whole multitude which were gathered

^t There are some additions to this story, which I shall take notice of in another place.

^u See Thuc. l. iv. sub. fin. where are these words; *ἐταυνίσουν τε, καὶ προσήρχοντο ὥσπερ ἀθλητῶν*, the

story of Lichas, quoted in a former section, and the last mentioned passage of Pindar.

^x Pind. Olymp. Ode v. and the scholiast.

together at that solemnity ; as did Alcibiades,^y Leophron, and Empedocles.^z But this last being a Pythagorean, and for that reason abstaining from all animal food, distributed to the assembly an ox, composed of honey, flour, frankincense, myrrh, and other spices of great value.

Others, who had less ability, or perhaps less vanity, were contented to feast only their own friends, or probably were sometimes feasted by them ; and perhaps by the Eleans themselves, the superintendants of the Olympic games. For so much seems to be intimated by Pausanias, who says, that in the Prytaneum or town-hall of Olympia, there was a banqueting room set apart for the entertaining the Olympic conquerors. At these entertainments, whether public or private, were frequently sung by a chorus, accompanied with instrumental music, such odes as were composed upon that occasion in honour of the conqueror. But it was not the good fortune of every conqueror to have a poet for his friend ; or to be able to pay the price of an ode, which the poets rated very high, according to the following story related by the scholiast of Pindar.^a The friends of one Pytheas, a conqueror in the Nemean games, came to Pindar, and desired him to make an ode upon the occasion ; but the poet demanding a

y Athen. Deip. l. i. z Ibid. and Laert. in his Life. a Nem. Ode v.

large sum^b of money for his performance, they replied, it was better to have a statue of brass erected for that money, than a copy of verses, and went their ways. But some time after having changed their opinions, they returned to Pindar and paid him his price: who, in allusion to the above-mentioned transaction, begins his ode with setting forth that he was no statuary, no maker of images, that could not stir from their pedestals, and consequently were to be seen only by those who would give themselves the trouble to go to the place where they were erected; but he could make a poem which should fly over the whole earth, and publish in every place that Pytheas had gained the crown in the Nemean games, &c. Pindar, as was natural, gives the preference to his own art, poetry; so did the friends of Pytheas: and Pindar's works are now, after two thousand years, remaining still, to prove that they were neither of them mistaken.

Those conquerors, who could not attain to the honour of an ode on their particular victory, were obliged to take up with one made by Archilochus in praise of Hercules, which, as we learn from Pindar^c and his scholiast, it was customary to sing three several times to the conqueror, viz. in the stadium, as I suppose, at the time of his being

^b See hereafter the note on the 2nd Isthmian Ode of Pindar.

^c Olymp. Ode ix.

proclaimed conqueror; in the gymnasium; and in his own country, at the solemnity of his triumphal entry there. Of this ode nothing has come down to us but the two first verses, preserved by the scholiast of Pindar: the three first words of which, viz. Ω Καλλίνικε, χαῖρε, *O glorious victor, hail!* seem by the account which the scholiast gives of this ode, to have been the only ones applicable to the Olympic conquerors, (the rest belonging to Hercules,) and were sometimes, perhaps, the only ones made use of; especially when the chorus consisted of none but the friends of the conqueror: which, as many of these conquerors were not rich enough to hire a band of singers and musicians, must have often been the case. To supply the want of a musician, Archilochus framed a word in imitation of the sound of a harp, which word, (*Tenella*, Τηνέλλα,) when there happened to be no musician present, the leader of the chorus chanted forth, and was answered by the rest of the chorus in the words of the ode, Ω Καλλίνικε, *O glorious victor*, &c. at every comma, or pause of which, this burden was again repeated, as Pindar's scholiast informs us, from whom I have taken this whole account.

To perpetuate the glory of these victories, the Hellanodics entered into a public register the names of the conquerors; specifying, without doubt, the particular exercise and class, whether

of men or boys, in which each had been victorious ; together with the number of the Olympiad. I have already taken notice in another place of the glorious distinction paid to the conquerors in the stadium, by marking the Olympiad with their names, and therefore shall say nothing of it here, but shall proceed to the last, though not the least, honour granted by the Hellanodics to the conquerors ; and this was the privilege of having their statues set up in the Altis, or sacred grove of Jupiter, at Olympia.

Though the conquerors themselves, their friends, and sometimes their country,^d were at the expence of these statues, yet were they restrained by the Olympic laws from indulging that too common vanity of misrepresenting the size and stature^e of their bodies, and obliged to make their statues no bigger than the life : in examining of which, says Lucian, the Hellanodics were more exact than in examining the candidates themselves. And if they found any in this particular offending against the truth, they punished them very properly with throwing down their statues.

Cornelius Nepos, in his *Life of Chabrias*, says, that in imitation of that general, who had caused his statue to be made in a peculiar attitude, ex-

^d Paus. l. vi.

^e Lucian. *Imag.*

pressing a particular position of the body, by the invention and use of which he and his army had obtained a considerable victory, it became customary with the conquerors in the games, &c. to represent in their statues the attitudes, habits, &c. in which they had gained the crown.

Thus, for instance, the statue of Damarethus,^f who was the first that obtained the victory in the race of armed men, is described by Pausanias with a shield, a helmet, and buskins, the proper equipage of those who contended in that exercise : and that of Ladas, (an eminent racer) made by Myron, as eminent a statuary, was formed in the very action of running ; and seems, according to the account given of it in a very beautiful Greek epigram,^g to have expressed not the attitude of the body only, but that of the mind also, (if I may so speak,) the hopes, the expectation, the assurance of the victory, in so lively a manner, that it is going this moment, cries the poet, to leap from its pedestal and seize the crown.

But the conquerors were not contented to consecrate themselves only in this manner to fame and Jupiter ; they sometimes set up the statues of their charioteers, and even of their horses, as may be seen in Pausanias ;^h and sometimes they

^f Paus. l. vi.

^g Anthol. l. iv.

^h Lib. vi.

dedicated the very chariots themselves in which they had gained the victory : an instance of which I have quoted in a former section, from Pindar's fifth Pyth. Ode.

It is plain, however, from a passage in Philostratus, cited by Fab. Agon. lib. iii. c. 12. that this privilege of a statue was not granted to those conquerors who were of mean occupations, or had exercised any handicraft trade.

In the sixth book of Pausanias may be seen a large list of statues erected in the Altis of Olympian Jupiter, in honour of those conquerors, who had distinguished themselves, either by the number or the singularity of the victories. A list, though too large to be inserted, yet proper to be mentioned in this Dissertation ; as tending, not only to confirm what has been said relating to the statues of the Olympic conquerors, but also to give the reader an idea of the magnificence of Olympia ; where, besides the numerous temples, altars, and images of gods, there was to be seen, even in the times of Pausanias, an almost incredible quantity of statues of men, boys, horses, &c. many of them made by those great artists, whom no one since hath ever pretended to excel.

We must now take our leave of Olympia, and pass with the conquerors to their several coun-

tries, where we shall find still more honours, more advantageous privileges, and more substantial rewards conferred upon them.

The public honours paid to them upon their returning into their own countries were very extraordinary ; and such as not only equalled the glory, but resembled also the pomp of a Roman triumph ; which, I doubt not, indeed, was originally derived from the splendid entries of these sacred conquerors into their own cities.

.. In the account¹ which Xiphiline, the abridger of Dio Cassius, hath written of the triumphal entry of Nero into Rome, after his victories in Greece, are contained most of the particulars of this ceremony. I shall therefore give a translation of the whole passage, adding to it such farther circumstances as I find mentioned in other authors.

“ When therefore he (Nero) made his public
“ entry into Rome, part of the walls was thrown
“ down, and a large breach was made in the
“ gates, upon an information given him by some
“ people, that it was customary to have both
“ those things done for such who had obtained
“ the crown in the sacred games. The march

¹ Dio Cass. in Nero.

" was begun by those who carried the several
 " crowns which the emperor had gained. These
 " were followed by others, who bore upon the
 " tops of spears little tablets, wherein were speci-
 " fied the games, the particular contest, against
 " what antagonists, by what pieces of music, and
 " in what plays,^k he had come off victorious ; to
 " each of which was added, That Nero Caesar
 " was the first Roman from the beginning of the
 " world, who had been proclaimed victor in this
 " contest. Afterwards came the emperor himself,
 " in a triumphal chariot, (the very same which
 " Augustus had made use of in his triumphs for
 " the many glorious victories he had gained,) in
 " a robe of purple,^l embroidered with stars of
 " gold, crowned with the Olympic olive, and
 " holding the Pythian laurel in his hand, and
 " with him rode the harper Diodorus. In this
 " manner, attended by the soldiers, the Roman
 " knights, and the senate, he proceeded through
 " the circus^m (an arch of which he had caused
 " to be demolished) and the forum, up to the
 " capitol ; and from thence to the palace,ⁿ and
 " the temple of Apollo : the whole city in the
 " mean time lighting up lamps or torches, wear-
 " ing crowns and ribbons, and burning incense ;^o
 " while all the multitude, and the senators in par-

^k Suet. in Nero.

^m Ibid.

^l Ibid.

ⁿ Ibid.

^o Ibid.

“ ticular, cried out, ‘ Oua, Olympic conqueror !
 “ ‘ Oua, Pythian conqueror ! Augustus, Augus-
 “ ‘ tus ! To Nero Hercules ! To Nero Apollo !
 “ ‘ How singular^a in thy glory ! The only one who
 “ ‘ hath passed through the whole circle of games,
 “ ‘ and come off victorious in them all ! The only
 “ ‘ one from the beginning of the world ! Augus-
 “ ‘ tus, Augustus ! O voice^r divine ! happy are
 “ ‘ they that hear thee !’ In many places as he
 “ ‘ passed along there were victims slain : the
 “ ‘ streets were several times strewed with^s saffron,
 “ ‘ and birds, ribbons, and confections were cast
 “ ‘ into them. After these things he appointed
 “ ‘ chariot-races in the circus, whither he brought
 “ ‘ all the crowns that he had gained,^t and placed
 “ ‘ them round the Egyptian obelisk. These were
 “ ‘ in number one thousand eight hundred and
 “ ‘ eight.”

That it may not be imagined, that the greatest part of the circumstances attending this magnificent procession were peculiar to Nero, as Emperor of the World, I shall make it appear from several instances, that Nero was in all probability

p So it is in the original, a word of exclamation, importing, as appears from this passage, the same as huzza in English.

q The word in the original is *Περὶ ὁδοῦ*, which cannot be rendered into English but by a peri-

phrasis.

r Alluding to the victory he obtained in the musical and poetical contests in the Pythian games.

s Suet. in Nero. *Ingestaque aves, lemnisci et bellaria.*

t Dio. Cass. in Nero.

governed as to the ceremonial of this triumphal entry, by what was done on the like occasions by his brother conquerors of Greece. He surpassed them undoubtedly in splendour and magnificence. He had the wealth of the Roman empire, the triumphal chariot of Augustus, the Praetorian bands, the knights and senators of Rome, for his attendants; and the metropolis of all the world for the theatre of his pomp.

That it was customary for the sacred conquerors to make their entry through a breach in the walls is evident, not only from the above-cited passage of Dio Cass. but from another in the *Symposiacs* of Plutarch,^u where a reason is assigned for that custom, viz. That a city which is inhabited by men who are able to fight and conquer, hath little occasion for walls.

Vitruvius informs us,^x that the conquerors in the sacred games, viz. the Olympic, Pythian, Isthmian, and Nemean, were accustomed to make their entries in chariots drawn by four horses; and Diodorus Sic.^y speaking of Exaenetus of Agrigentum, who in the 92d Olympiad came off victorious in the Olympic games, says, he entered Agrigentum in a chariot drawn by four horses, attended by a great multitude of his fellow-citizens;

^u See also Suet. in Nero.

^x Lib. ix. init.

^y Lib. xiii.

among whom were three hundred mounted in so many chariots, drawn each by a pair of white horses.

That the Olympic conquerors wore embroidered garments, may be collected from a passage in Lucian ;^s though it is not so clear what colour the ground of those garments was of: Faber^a thinks they were at first of one colour, either white or purple, and that they were not worked or embroidered till about the time of Lucian. But as Nero, in the cavalcade above described, seems to have been governed in every particular by the practice of the Greeks on the like occasion, and as we find him dressed in a purple, or scarlet robe, embroidered with stars of gold, we may very fairly conclude, that a purple, or scarlet robe, embroidered, though, perhaps, not in the same pattern, nor with so rich materials, was the triumphal habit of an Olympic conqueror before the times of Lucian.

Though the degree of servility and adulation, to which the Romans were at this time arrived, may be supposed to have carried them to some excess in the honours paid by the whole city of Rome to Nero at his triumphal entry; such as burning incense, slaying victims, strewing the

^s In Vita Demonac.

^a Agon. l. ii. c. 12.

streets with saffron, &c. as he passed along: honours which might well be thought due to him whom the senators in their acclamations dignified, and as it were deified, by the titles of Hercules and Apollo; and of which I cannot find any instances among the Greeks: yet the custom of carrying lighted lamps, or torches, before the sacred conquerors, is mentioned by Chrysostome;^b and that of the whole city's wearing crowns and ribbons, is shewn by Paschalius,^c to have obtained universally, among the Greeks in particular, upon all occasions of public festivity, among which are to be reckoned these triumphal entries of the sacred conquerors. In the same author likewise we may learn, that it was usual to cast upon the conqueror, as he passed along, herbs, leaves, flowers, chaplets, and ribbons, or fillets, (*τρίβλας*) which two last, viz. chaplets and ribbons, were sometimes presented to them on these occasions by their private and particular friends.

We have seen above, that Nero's cavalcade proceeded first to the capitol, and then to the temple of Apollo; where, doubtless, he offered sacrifices to Jupiter, the patron of the Olympic, and to Apollo, the patron of the Pythian games. And in this I think it highly probable (though I cannot, at present, support my opinion by any po-

^b Apud Fab. Agon. l. ii. c. 10.

^c De Corona, l. ii. c. 11. l. vi. c. 22.

sitive authorities) that he imitated the sacred conquerors of Greece; whose triumphal cavalcades I cannot help considering as religious processions, ending with sacrifices of thanksgiving, either to the tutelary deity of the place, or to the patron of those games, in which they had gained the victory, and perhaps to both. If we look upon them in this light, and remember at the same time, that the country of the conqueror shared with him in the glory accruing from his victory, we shall be the less surprized at finding these triumphs accompanied with so much solemnity and pomp. They were indeed public festivals, in which the whole state was concerned; though I suppose the magnificence with which they were celebrated, bore always some proportion to the wealth and dignity of the conquerors themselves, or of their friends, or to that degree of estimation in which they stood with their fellow-citizens. To one or other of these at least they were indebted for those Odes which were written purposely for them, set to music, and sung by a chorus, either during the procession, or in the temples of the deities, or at the sumptuous entertainments made on these occasions either by the conquerors or their friends. If neither the conqueror nor his friends were able or willing to procure a particular Ode in honour of his victory, he was obliged to content himself with that made by Archilochus, or perhaps with

a part of it ; as I have before observed in the account which hath already been given of this Ode from the scholiast of Pindar.

How sumptuous these entertainments (called by the Greeks *νικητήρια*, i. e. feasts of victory) sometimes were, and with how much emulation the friends of the conqueror contended with each other for the honour of entertaining him, may be collected from the following story, told by Plutarch in the Life of Phocion : Phocus, the son of that great man, having obtained a victory in the Panathenean games, and being invited by several of his friends to accept of an entertainment on that occasion, Phocion at length ended the dispute by pitching upon one, to whom he thought that preference was due. But when he came to the feast, and saw the extravagant preparations that were made for it, and among other things large vessels filled with wine and spices set before the guests when they came in, to wash their feet, he said to his son, “ Phocus, why don’t you “ make your friend desist from dishonouring your “ victory ? ”

I shall finish this account of the public entries of the conquerors, with observing, that as among the Romans every victory did not entitle a general to the honour of a triumph, so neither

among the Greeks did a victory in any games (of which the number in Greece cannot easily be reckoned) entitle the conqueror to the honour of a public entry. This privilege was confined to a few only, and at first probably to those only which were called sacred, namely, the Olympic, Pythian, Isthmian, and Nemean. The number of these games (from this privilege named *Iselastici Agones*, i. e. games entitling the conqueror to a triumphal entry) seems to have been afterwards increased by the authority of the Roman emperors;^d who, besides that privilege, annexed others to them of the same kind with those anciently, and perhaps originally, appropriated by the Greeks to the four sacred games. What these were I shall now proceed to shew.

The most considerable of these was the stipend, or salary, allotted to the sacred conquerors by their respective cities, which became due, according to the regulation made by Trajan, from the time of their public entry, and was continued to them for the remainder of their lives. It appears, indeed, by Pliny's letter to that emperor, that the conquerors demanded their salaries from the time of their gaining the victory; and perhaps they founded their demand upon the ancient practice

^d See Pliny's epistle to Trajan, *De Iselasticis*, with the emperor's answer.

of the Greeks. What their stipends or salaries amounted to at their first institution is no where said ; but they seem to have increased in proportion as the fondness, or madness rather, of the Grecians for those sacred conquerors increased, till there was reason to apprehend that they might become burthensome to the public, either from their excess, or from the number of those who were entitled to them. To put a final stop to this growing evil, among his own people at least, Solon,* the great legislator of the Athenians, made a law, by which he limited the annual allowance of an Olympic conqueror to five hundred drachmae, or sixteen pounds two shillings and eleven pence ;^f that of an Isthmian conqueror to one hundred drachmae only, or three pounds four shillings and seven-pence ; and so of the others in proportion : which by the way shews the great preference given to the Olympic crown.

In Sparta, indeed, from whence Lycurgus had banished gold and silver, there was no pecuniary reward allotted to these conquerors, nor any public allowance of provisions, as there was in all the other states of Greece, and even at Athens, till it was either changed by Solon into money, or rated by him at the sums above-mentioned. The government of Sparta was calculated for a military

* Laert. et Plut. in Solone.

^f See Arbuth. Tables.

people only, and indeed was properer for a camp than a city; the rewards were of the same kind, rather honourable than lucrative. What that was, which was conferred upon a sacred conqueror, and how highly it was valued by those enthusiastic lovers of military glory, will appear by the answer of a Spartan,^g who at the Olympic games having been tempted by the offer of a large sum of money either to decline the contest, or yield the victory, refused it; and being questioned, after he had with much difficulty subdued his adversary, what he should gain by that victory? answered with a smile, I shall have the honour of being posted before my king in battle.

It ought not to be concluded from what has been said, that the Olympic olive was less valued at Sparta than at Athens, or any other of the Greek cities. Lycurgus, the lawgiver of Sparta, is by some authors said to have joined with Iphitus in restoring the Olympic games; which account, if true, puts this matter out of all question; and if false, could never have gained credit, had the Spartans treated the Olympic olive with contempt. Add to this, that in the list of Olympic conquerors are to be found the names of several Spartans; and in Pausanias an account of many statues erected at Olympia in honour of their victories;

g Plut. in Lycurgo.

but we may learn what opinion the Spartans in general entertained of the glory of an Olympic victory, by this saying of a Spartan woman,^h *who*, while she was engaged in a public procession, hearing that a victory had been obtained over the enemies of Sparta, and being told at the same time that her son was dead of the wounds he had received in the battle, instead of pulling the chaplet from her head, and shewing any signs of grief, gloried in the news, and said to her companion, “how much more honourable is it for him thus to die in battle, than to live and gain an Olympic crown!” as if she had said, an Olympic victory is esteemed the highest honour, but I think it more glorious for my son to die in battle, fighting for his country. And indeed she gave the preference where it was due.

Another reward conferred upon the sacred conquerors was, the honour of the first seat at all public spectacles. This prerogative is mentioned in a poem written by Xenophanes, and quoted by Athenaeus; in which also, besides an allowance of provisions, notice is taken of a presentⁱ made to them by the public, to serve as a monument of their glory. What these presents were is not said; it is probable they were different in different places. In Cornelius Nepos^k we read of crowns

^h Plut. in Apophth. Lac.
 κτεμήλιον εἶη.

ⁱ Deipn. lib. x. c. 2. καὶ δῶρον ὃ οἱ
^k In Alcibiad.

of gold given at Athens to the Olympic conquerors : perhaps a crown of gold was the usual present of that city, the value of which was limited by the law of Solon above-mentioned ; for that law may as well be understood to relate to the presents as to the yearly allowance of provisions made to the sacred conquerors : and it is evident, from the words of Xenophanes, cited by Athenaeus, that they were entitled to both.

The last privilege granted to the sacred conquerors, which was an immunity from all civil offices, seems to have been owing to the Roman emperors ; who not only preserved to them their ancient rights, but added others from time to time : among these was the exemption just mentioned, of which I can find no traces among the ancient Greeks. Neither was this exemption granted to all the sacred conquerors, but to those only who had gained three victories ; as appears from the following rescript of the emperors Diocletian and Maximian : “ *Athletis ita demum, si*
“ *per omnem aetatem certassent, coronis quoque*
“ *non minus tribus certaminis sacri, in quibus vel*
“ *semel Romae, seu antiquae Graeciae merito co-*
“ *ronati, non aemulis corruptis ac redemptis pro-*
“ *bentur, civilium munerum tribui solet vacatio.*”
This rescript is, as it were, the text, which gave occasion to the long and learned work of Petrus Faber, Pierre du Faur, entitled *Agonisticon*;

which, as Mons. Burette^m observes (whose words I have here translated) may well pass for an ample comment upon a law conceived in so few words.

These are all the honours and privileges, as far as I can find, to which the sacred conquerors were entitled either by the laws or customs of their respective countries. To these indeed were sometimes added statues, or other monuments of glory, inscriptions, and even altars, upon which sacrifices were offered to them as to heroes or demi-gods : of which last three instances are recorded in history. The first was Philip of Crotona, an Olympic conqueror, and the most beautiful man of his time ; to whom the Egestans after his death erected an heroic monument, and offered sacrifices ; though, according to Herodotus,ⁿ who relates this story, he seems to have owed these extraordinary honours rather to his beauty than to his Olympic victory.

The second is Euthymus, of Locris, an athlete famous for his strength, and for having always come off victorious in the caestus at Olympia, without being ever vanquished. To this conqueror were erected two statues, one at Locris, the other at Olympia, which were both struck with

lightning in one and the same day. To him his countrymen, the Locrians, in obedience to the commands of an oracle, offered sacrifices not only after his death, but even while he was yet alive: in all which story, says Pliny* the naturalist, who relates it, nothing appears to me so wonderful as the gods having vouchsafed to appoint these sacrifices.

Theagenes, of the island of Thasus, was the third of these heroes, or demi-gods; of whose actions and victories, amounting in all to fourteen hundred, as also of his deification, Pausanias^p recounts many wonders, with which I shall not trouble the reader. It is sufficient for my present purpose to observe from that author, that he was worshipped after his death, not by the Thasians only, but by many other people, as well Greeks as barbarians; who set up images of him in many places, and ascribed to them the miraculous power of healing all manner of diseases.

As these honours were in themselves very extraordinary, so were they very uncommon; and seem, if well considered, to have arisen rather from some peculiar circumstance or incident, which either the superstition of the people, or the artifice of those who managed the oracles, denominated

miraculous, than from any opinion commonly entertained, that divine honours were really due to the merit of these admired conquerors. They were indeed all of them treated with great reverence and distinction, set above all other mortals, and almost equalled to the gods, as Horace intimates in these words :

Palmaque nobilis
Terrarum Dominos evehit ad Deos.

And with these honours and rewards, I dare say it will be thought, they had more than sufficient reason to be contented.

SECTION XVII.

OF THE UTILITY OF THE OLYMPIC GAMES.

HAVING in the preceding sections given the best and fullest account, that I have been able to collect, of the original establishment, the laws, order, and economy, of the Olympic games, together with the several honours, privileges, and rewards, conferred upon the sacred conquerors in their respective countries, I shall in this endeavour to point out some of the principal emoluments, accruing to the whole Grecian name from this great political institution ; which under the title and sanction of a religious festival, attained to such a degree of reverence and esteem, as enabled it to subsist above a thousand years ; a duration ex-

ceeding that of any of the most famous empires and commonwealths of the ancient world. If during this long term, the Grecians do not appear to have availed themselves of all the advantages offered to them by the laws and constitution of the Olympic games, it cannot from hence be concluded, that no such advantages were either originally included in that institution, or could afterwards have been grafted on it; since the Grecians, though they seldom wanted a sufficient number of lawgivers and philosophers, whose sagacity enabled them to discover, as their virtue prompted them to pursue whatever might conduce to the public good, paid but little deference to the politics of those sage counsellors, and generally kept their attention fixed upon the particular views, which the separate interests of the several little states, into which they were divided, or the factions, which rent those little states into different parties, suggested; and by which they were either so blinded as not to see, or so disjointed as never unanimously to concur in following those wise schemes, which tended to unite them all in one great body, under one common name. Such apparently was the tendency of that law of the Olympic games, which excluded all who were not Grecians from contending in them; as of that other also, which enjoined a cessation of hostilities among all those states of Greece, which happened to be at war with each other, under the penalty of

being refused the liberty of performing their sacrifices to Jupiter at Olympia, upon that his solemn festival. Of the wisdom and policy of these laws the Grecians, indeed, seem to have been so little sensible, as to have drawn from them scarce any of those great advantages, which they were calculated to produce; though they eagerly and universally laid hold of some far less important, suggested to them by other parts of this institution. These were the gymnastic and equestrian games; to the conquerors in which the Olympic olive being offered as an honorary reward, soon kindled among the several states of Greece such an emulation and ardour to excel in all the various exercises of which they consisted, that there was scarce a town of any note, either in Greece itself, or in the colonies of Greek extraction settled along the coasts of Asia and Africa, in the Ionian and Aegean islands, in Sicily, Italy, and many other parts of Europe, in which there was not a gymnasium, or school of exercise, maintained at the public expense, with a view of training up their youth in a manner that best suited, as they imagined, to make them useful to their country. Neither were they withheld from concurring with this part of the great political institution of the Olympic games by the partial considerations above mentioned, arising from the different and inconsistent views and interests of the several states, into which Greece was divided; since, though the

citizens of every Grecian state were equally admitted to contend, if duly qualified, for the Olympic crown, yet was every state left at liberty to pursue its own particular schemes, whether of ambition or security, notwithstanding the temporary obedience which they all agreed to pay to the Olympic laws, during the celebration of that festival. And, therefore, as by training up their youth in the gymnastic exercises, the several states of Greece perceived they were able to qualify their citizens for obtaining the Olympic olive, upon which they came by degrees to set a great, and perhaps too great a value, and render them at the same time serviceable to the commonwealth in those wars, whether offensive or defensive, in which every state, either from its strength or weakness, was almost perpetually engaged: it is no wonder that the gymnastic exercises were so cultivated and encouraged by the Grecians; and came to be esteemed by them as the principal part of the Olympic institution.



OF GYMNASTIC EXERCISES.

A DIALOGUE,

Translated from the Greek of Lucian.

The scene is laid in Athens, in a gymnasium, or school of exercise; an exact plan and description of which, from Vitruvius, may be seen in *Mercurialis de Arte Gymnastica*, but which is too long to be here inserted. It may be sufficient to observe, that these gymnasiums, or schools of exercise, were very spacious buildings of a square or oblong form, surrounded on the outside with porticos, and containing on the inside a large open area for the exercises, encompassed likewise with porticos, covered places for exercise in bad weather; baths, chambers for oil, sand, &c. a stadium, and groves of trees, with several seats and benches up and down; all contrived for the pleasure and convenience of those who frequented them, either on account of exercising themselves, seeing the exercises of others, or hearing the rhetoricians, philosophers, and other men of learning, who here read their lectures, held their disputations, and recited their several performances, whether in prose or verse.

SOLON AND ANACHARSIS.

Ana. **TELL** me, Solon, what those young fellows are about, who are grappled and locked together in that manner, and endeavouring to trip up one another; and those others, who roll and tumble in the mud like so many hogs, and squeeze and throttle each other till they are almost strangled. But just now I saw them strip, anoint and rub one another by turns, very peaceably and like good friends; when all on a sudden, and without any offence taken as I could perceive, they fell together by the ears, threw their heads in each

other's faces, and butted like two rams ; and now one of them, as you see, has lifted his antagonist off his legs, dashed him upon the ground, and falling upon him, will not suffer him to rise ; but, on the contrary, drives him deeper into the mud, and twisting his legs about his middle, and setting his elbow in his throat, seems determined to suffocate him ; while the poor wretch at the same time strikes him gently on the shoulder, begging quarter, as I suppose, and beseeching him not to choke him in good earnest. Neither can I observe that they are in the least shy of dirtying themselves, notwithstanding their being rubbed all over with oil : and indeed they soon hide it with mud ; by the help of which, and a pretty deal of sweat, they become so slippery, that I cannot forbear laughing to see them sliding like eels out of one another's hands. Yonder too are others doing the same thing in the open air, with this difference, that instead of mud they are covered over with sand, which they dig up and cast upon one another, while each seems to receive it very willingly ; and indeed, like a parcel of cocks and hens, they spread and throw it carefully all over their bodies, in order, as I suppose, to prevent their escaping so easily out of each other's embraces ; while the sand, by diminishing and drying up the lubricity occasioned by the oil, gives each of them a firmer and better hold upon his adversary. And now being sufficiently sanded over, they fall to it with

hand and foot, without either of them endeavouring to throw down his antagonist. And one of them seems to be spitting out all his teeth, with a whole mouthful of sand and blood, occasioned by a terrible blow which he has just now received upon the jaws. Neither does that magistrate^a there part them, or put an end to the battle, (for I take him to be some magistrate or other, by his being clothed in purple,) on the contrary, he encourages them to proceed, and praises that fellow who struck the other on the mouth. In other places too I see others, who are in the same manner covered over with sand, and who spring up as if they were running, and yet they remain upon the same spot, and then leap up all together, and kick about their heels in the air. Now I would fain know to what purpose they do all this; for to me it appears so like madness, that no one shall easily convince me that they who do this are not beside themselves.—*Solon*. No wonder, *Anacharsis*, that these things appear strange to you, considering they are foreign, and totally different from the manners of the *Scythians*; who on their part have undoubtedly many customs, that would in like manner to a *Grecian* spectator seem as ridiculous and absurd as these do to you. But satisfy yourself, my friend, there is nothing of madness in what you see; neither do those young

^a The gymnasiarch, or president of the gymnasium.

fellows strike, tumble in the mud, and cover one another over with sand, from a quarrelsome and abusive spirit. These things have their utility and pleasure, and give, besides, no small strength and vigour to our bodies. And I question not, if you continue any time in Greece, as I suppose you intend to do, but you will shortly make one among those dirty fellows that are smeared all over with mud and sand; so pleasant and so profitable will the thing appear to you.—*Ana.* Far from it, Solon! You may keep your pleasure and your profit to yourselves; for if any one of you was to put me into such a pickle, he should know that I do not wear a sword to no purpose. But tell me, what name do you give to these things, or what must we say these fellows are doing?—*Solon.* This place, Anacharsis, is by us called a *Gymnasium*, and is dedicated to Apollo the Lycian; whose image you there see leaning upon a column, and holding his bow in his left hand, while his right hand bent up over his head, seems to denote weariness and repose after long labour and fatigue. And as for the exercises that are performed in this place, that which is practised yonder in the mud is called the *Palé*, or wrestling, as is that also in which those young fellows in the sand are now engaged; but they whom you see standing upright, and beating and buffeting one another, are named *pancratiasts*. Besides these exercises, we have many more of the like nature; as the

exercises of the caestus, of the quoit, and leaping. Of these consist our games, in which whoever comes off conqueror, is deemed the best man, and obtains the prize.—*Ana.* Pray, what may those prizes be?—*Solon.* In the Olympic games, a crown made of the branches of a wild olive; in the Isthmian, of the branches of the pine tree; in the Nemean, of parsley; in the Pythian, of laurel;^b and with us, in our Panathenæan games, a jar of oil, made from the olive consecrated to Minerva. What do you laugh at, Anacharsis? Is it because you think these prizes trifling and ridiculous?—*Ana.* Oh, by no means, Solon. On the contrary, you have reckoned up a parcel of magnificent prizes; such as give their donors good reason to value themselves upon their liberality; and such as are extremely worth all the pains and labours that people undergo to obtain them.—*Solon.* But, my good friend, we do not singly regard the prizes themselves, but consider them as tokens and ensigns of the victory; the glory attending upon which is of the utmost value to the conquerors. For this, all those who seek for honour from their toils, think it glorious to be kicked and cuffed, since without trouble it is not to be obtained: on the contrary, he who would

^b In the original it is *κυδοῖ δὲ μῆλα τῶν ἐπὶ τοῦ Θεοῦ*. But as the learned are not agreed upon the meaning of *μῆλα* in this and other passages, and as a crown of laurel, in Pindar and other authors, is given to the conquerors in the Pythian games, I chose to substitute that instead of translating the above-written words.

attain to it, must previously undergo many hardships and difficulties, and expect from his labours only an event so delightful and advantageous.—

Ana. What you call advantageous and delightful, Solon, is for these conquerors to be crowned in the view of all the world, and to be praised for their victories, who just before were the objects of pity and compassion on account of their wounds and bruises: and yet, it seems, they think themselves happy, if in return for all their labours they can get a branch of laurel, or a little parsley.—*Solon.* I tell you, Anacharsis, you are still ignorant of our customs: but in a little while you will have another opinion of them; when you go to our great festivals, and see the vast concourse of people, and theatres capable of containing many thousands crowded with spectators, who all come to view these contests; when you hear the praises that are bestowed upon the combatants, and the conqueror deemed equal to a god.

Ana. That very thing, Solon, is the most miserable circumstance of all, that they do not suffer these injuries in the sight of a few people only, but in the presence of such a number of spectators, so many witnesses of their shame; who undoubtedly must esteem them very happy, when they see them streaming with blood, or almost strangled by their antagonists, for such is the felicity that attends these victories. But I must tell

you, Solon, that amongst us Scythians, if any man strikes another, throws him down, or tears his garment, he would be grievously fined by the elders, though the injury was done in the presence of but a few witnesses ; and not before such a multitude of people as, you say, come together at the Isthmian and Olympic games. For my part, I cannot help pitying the combatants for what they undergo, and wondering at the spectators, who, you tell me, come together from all parts to these festivals, neglecting their necessary business, and keeping holiday upon no better a pretence than this. Neither can I conceive what pleasure there is in seeing fellows beat, wounded, dashed against the ground, and mangled by one another.—

Solon. If it were now the season, Anacharsis, either of the Olympic, the Isthmian, or the Panathenæan games, the sight of what passes there would instruct you, that it is not without good reason that we concern ourselves so seriously with these matters. For it is not in the power of language to give you so strong a relish of the pleasure arising from these spectacles, as if, seated there in the middle of the spectators, you yourself beheld the courage of the combatants, the beauty of their bodies, their surprising health and vigour, their admirable skill, their indefatigable strength, their boldness, their ardour and emulation, their unconquerable resolution, and unwearied application and solicitude to obtain the victory. I am certain

you would never cease praising, and applauding, and clapping.—*Ana.* And laughing, and hooting too, Solon, I can assure you. For all those fine things that you just now reckoned up, their courage, their vigour, their beauty, and their resolution, I see all thrown away for nothing; not to rescue their country from danger, their lands from pillage, or their friends and families from captivity and oppression. The braver, therefore, and the better these fellows are, the more ridiculous they to suffer such things, and endure so much to no purpose; to disgrace and soil with sand, and knobs, and swellings, the comeliness and large proportion of their bodies, that they may be masters of a bit of laurel and wild olive, for I never can forget those same noble prizes. But tell me, are these prizes given to all the combatants?—*Solon.* By no means; they can fall to the share of but one amongst them all.—*Ana.* They take all these pains then, Solon, upon an uncertain and doubtful prospect of victory, knowing that there can be but one conqueror, and many conquered; who, poor wretches, must have nothing for their labour but wounds and bruises.—*Solon.* You seem, Anacharsis, to have no idea of a well-constituted government, or you would not have thus turned into ridicule some of our best and wisest customs. But if ever you come to consider how a commonwealth is to be framed, and how her citizens are to be ordered for the best, you will

then approve of these exercises, and the emulation wherewith we endeavour to excel in them ; and will understand that there is much profit mingled with these labours, though now you think them useless and impertinent.—*Ana.* Indeed, Solon, for no other reason did I come from Scythia to Greece, traversing such a tract of country, and passing over the broad and stormy Euxine, but to be instructed in the laws of the Greeks ; to observe their manners, and study the best forms of government. For the same reason, among all the Athenians, and all other strangers, have I selected you for a friend, out of regard to the reputation I had heard of your having composed a set of laws, invented the best rules of life, and introduced among your citizens wholesome disciplines and regulations ; and framed indeed the whole system of their commonwealth. Wherefore you cannot have so great an inclination to instruct and take me for your disciple, as I shall have pleasure in sitting by you, even hungry and thirsty as I am, and bearing you discourse as long as you can hold out, upon laws and government.—*Solon.* It is no easy matter, my friend, to go through all in a short time ; but you shall be instructed, by degrees, in some particulars concerning the worship of the gods, the duty to our parents, the laws of marriage, &c. And as to what relates to our youth, and the manner in which they are ordered, as soon as they begin to understand what is right,

are growing towards men, and can endure labour and fatigue, all this will I now explain to you, that you may understand for what purpose these exercises have been prescribed to them; and wherefore we oblige them to inure themselves to toil, not with a view to the games only, that they may obtain the prizes, for to them but few out of many can attain, but that they may by these means be enabled to acquire for themselves and their country a much greater good. There is a contest, Anacharsis, of another kind, and of much more general concern, in which all good citizens should be engaged; and a crown, not made up of olive, pine, or parsley, but comprehending the happiness and welfare of mankind; as liberty, private and public; wealth, honour, the observation and enjoyment of the holy festivals of our country, and the safety and security of our friends and kindred: in a word, all those blessings that we ask of heaven. All these things are interwoven in this crown, and are the result of the contest I speak of; and to which these exercises and these labours are not a little conducive.—*Ana.* Are not you, then, Solon, a strange man, when you had such prizes as these, to tell me of laurel, and parsley, and branches of wild olive, and pine trees?—*Solon.* Neither will these prizes, Anacharsis, appear trifling to you, when you have heard what I have to say; since they arise from the same principle, and are only lesser parts of that greater

contest, and that crown, that beatific crown I spoke of. But my discourse, I know not how, has overleaped all method, and led me to mention those things first, which are transacted in the Isthmian, the Olympic, and the Nemean games. But however, as we are both at leisure, and you, as you say, are desirous of hearing, we may easily run back to the beginning, to that great public contest; for the sake of which, I maintain, all these things were originally instituted.—*Ana.* Better do so, Solon; besides, the discourse will run faster off when reduced to method. And perhaps I may be persuaded in a little time not to laugh, when I see a man valuing himself upon his olive or parsley crown. But if you please, let us go into that shady place, and sit down upon those benches, that we may not be troubled with the noise of those who are hollowing to the combatants. Besides, I must confess that I cannot very well bear this hot, scorching sun, darting so directly on my bare head; for I thought it advisable to leave my bonnet behind, that I might not appear to be a foreigner by my dress. It is now also the season of the year in which that hottest of constellations, by you called the Dog Star, sets every thing on fire, and makes the air itself dry and parching; especially when the sun, full south, and directly over our heads, darts upon us his intolerable beams: wherefore I am surprised to see that you, who are now in years, neither

sweat with heat as I do, nor seem at all disturbed at it, nor look about for a shady place to get under ; but on the contrary, with great ease and contentment receive the sun.—*Solon*. These unprofitable toils, *Anacharsis*, these continual rollings in the mud, and these hardships and labours that we endure in the open air and in the sand, serve to arm and fortify us against the darts of the sun ; and make us want no bonnet to keep his beams from our heads ; but let us go. In this conversation, however, you must not look upon all I say as law, and so rest satisfied with it ; but whenever you shall think me wrong, contradict me and set me right : in which case I shall not fail of attaining one of these two things, either thoroughly to convince you, or by your objections to be myself made sensible of my own errors. Upon which occasion the whole city of Athens will not fail to acknowledge her obligations to you, since in instructing me you shall perceive you oblige her ; from whom I shall secrete nothing, but throwing all into the public stock, will say to the people, Ye men of Athens, I indeed gave you laws, such as I believed would be most serviceable to the state : but this stranger here, pointing to you, *Anacharsis*, this *Scythian*, who is a wise man, hath overthrown all my knowledge, and hath taught me better doctrines and better institutions : wherefore let him be recorded as a benefactor to your state, and let his statue in brass

be erected near the image of Minerva, among those heroes from whom our Athenian tribes derive their names. And assure yourself, that the Athenians will never be ashamed to learn, even from a foreigner and a Scythian, what shall be expedient for them.—*Ana.* This is what I have always heard, that you Athenians were much given to irony. For how should I, a wanderer, who have always lived in waggons, perpetually moving from place to place, who never dwelt in any city, nor ever saw one till now, how should I be able to discourse upon government, and teach a people, as old as the earth they live on, and who for these many ages have inhabited this most ancient city, under good and wholesome laws? Much less can I instruct thee, Solon, who from the very beginning, as they say, have applied yourself to that most useful science, of knowing how a state may be best administered, and what laws are fittest to render it flourishing and happy. But, however, I will obey your orders as a legislator, and contradict you where I shall think you mistaken, that I myself may be more thoroughly informed. But see, we are now got out of the sun into the shade, and here, upon these cold stones, we may sit very pleasantly, and with great conveniency. Now begin your discourse, and tell me how, even from childhood, you manage and exercise your youth, so as out of this mud and these labours they come forth good and valiant men; as also how this

same sand, and these tumblings and rollings, can conduce to make them virtuous ; for this is what I have all along principally wanted to know. For the other matters, you shall teach me as occasion offers. But pray remember, Solon, that you are talking to a foreigner ; by which I mean, that your arguments must be neither intricate nor long ; for if they run into any length, I am afraid I shall not remember the beginning.—*Solon.* You yourself, Anacharsis, will be better able to judge when I become obscure, or wander idly and unprofitably from my subject ; in either of which cases you have full liberty to interrupt me, to put in what you please, and to cut me short. But if I shoot neither beyond nor beside the mark, you will have no reason to object to the length of my discourse. This is the constant practice of the court of the Arcopagus, which takes cognizance of capital causes. For when the judges are sitting on the hill of Mars upon any trial, relating to murder, wilful maiming, or setting fire to an house, the parties have leave to plead, and speak by turns, both the plaintiff and the defendant themselves, or orators whom they hire to plead for them. And while they speak to the purpose, the court suffers and hears them patiently. But if any one pretends to make a long preamble to his speech, with a view of inclining the judges to his cause ; or attempts to raise compassion or aggravate matters from any circumstance foreign to the

point in question (a practice very frequent among youthful orators) the crier going to him, silences him forthwith, not suffering him to trifle with the court, or involve the cause in words ; that the judges may have nothing before them but the plain and naked fact. In like manner, Anacharsis, I constitute you my judge upon this occasion ; agreeably, therefore, to the practice of my own court, give me a patient hearing, or, if you find me playing the orator upon you, command me silence. As long as I keep strictly to my subject, there will be no harm if I draw out my discourse into some length, for we are not now conversing in the sun, that you need be uneasy should I be a little tedious. This shade is thick, and we are entirely at leisure.—*Ana.* What you observe, Solon, is very right, and I am much obliged to you for your short digression, by which you have acquainted me with the practice of the Areopagus ; a practice truly admirable, and becoming upright judges who purpose to give judgment according to truth. But now to the other matters : and since you have constituted me a judge, I shall in hearing you observe the method followed by that court.—*Solon.* It is necessary in the first place for you to hear, in a few words, what we understand by a city and citizens. By a city then we do not mean the buildings, the walls, the temples, and the harbours ; all these we look upon as a kind of body, stable and immoveable, fitted for the

reception of the inhabitants, in whom, as the animating soul, we place the whole power and authority of fulfilling, ordering, commanding, and preserving every thing. Upon this persuasion we take care, as you see, of the body of the city, to render it within as beautiful as may be, by adorning it with buildings ; and to secure it, as much as possible, from without, by walls and ramparts. But our first and principal concern is how to make our citizens virtuous in mind and strong in body ; for such men are most likely to live decently and orderly together in time of peace, and in war to guard the city, and preserve it free and happy. The care of them in their infancy is left to their mothers, their nurses and tutors ; with directions to bring them up and instruct them in all the parts of a liberal and ingenuous education. But as soon as they come to understand what is right and commendable, when a sense of shame, bashfulness, diffidence, and a love of virtue, begins to spring in their minds ; and when their bodies are become sufficient to endure toil and labour, their joints and members compact, and more firmly knit together, they are then taken and instructed as to their minds in other branches of learning, and taught in another manner to accustom their bodies to hardships and fatigues. For we are by no means of opinion, that it is sufficient for us to be, either in mind or body, those things only that nature made us. Either part of us

stands in need of discipline and instruction, by means of which the good that is in us may be rendered much better, and the bad amended and redressed. An example of our proceeding may be taken from the constant practice of gardeners, who, while the plants are low and tender, cover and fence them round, to keep them from being injured by the winds ; but when their stems grow large and strong, they prune away their superfluities, and expose them to be shaken and agitated by the winds, in order to render them the more fruitful. To rouse and exercise their minds, we begin with teaching them music and arithmetic, to form their letters in writing, and in reading to pronounce them clearly and exactly. As they advance, we rehearse to them the sayings of wise men, the actions of former times, and other useful lessons, dressed out in metre, that they may the better retain them in their memories. By this means, hearing perpetually of brave and virtuous actions, they are incited by degrees, and provoked to a desire of imitating them; that their names in like manner may be sung and admired by posterity. In which kind of poetry we have many pieces written by Hesiod and Homer. When they now draw towards an age fit to be admitted into public offices, and it becomes expedient for them to think of concerning themselves with the affairs of government—but these matters, perhaps, are foreign to my purpose, which was to explain the

intention of the bodily exercises in which we think proper to employ them, and not those of the mind; wherefore I impose silence upon myself, without waiting for the crier, or the orders of you my judge; who, out of civility and respect, as I suppose, suffer me to go on prating thus idly about matters nothing to the purpose.—*Ana.* Tell me, Solon, hath the court of the Areopagus found out no proper punishment for those who pass over in silence such things that are most necessary to be known?—*Solon.* I cannot guess why you ask me that question.—*Ana.* Because, omitting to acquaint me with the particulars relating to the mind, which I esteem the most excellent and the best worth hearing, you are going to relate matters of much less importance, bodily toils and gymnastic exercises.

Solon. Calling to mind, Anacharsis, what was said at the beginning of this conversation, I was not willing to wander from my subject, lest by saying too much I should perplex your memory; but, if you think proper, I will run over these matters in as few words as possible; leaving a more exact disquisition of them to another opportunity. In order, therefore, to give their minds a proper tone and harmony, we instruct them in our laws; which being written in a large and fair character, are publicly exposed to the perusal of every one, who, from their ordinances, may

learn what is to be done, and what to be avoided. We then introduce them into the societies of good and worthy men, (such as we call sophists and philosophers,) from whose conversation they learn to speak pertinently and properly, to act fairly and justly, to live together like fellow-citizens, to attempt no misbecoming action, to pursue what is commendable, and to refrain from all kinds of violence. Besides all this, we carry them for their instruction into the public theatres; where in the fables, both of tragedies and comedies, are set before them the virtues and vices of former times; that they may avoid the one and emulate the other. To our comic writers we allow the liberty of ridiculing and abusing such citizens as they know to be guilty of any base or unworthy action. And this we do as well for their own sakes, who by such kind of reprimands may be made better, as for the many, who may be warned by their means to avoid the censure due to the like offences.—*Ana.* I have seen those same tragedians and comedians, as you call them, Solon, those fellows with heavy high-heeled buskins, and robes all over laced with gold; who wore most ridiculous vizors, with monstrous gaping mouths, within which they make a most horrid bellowing, and strut about in those odd kind of shoes, I cannot imagine how, without falling: this, if I mistake not, was at the time when you celebrated the festival of Bacchus.

Your comedians were shorter, not mounted up so high, and more like men ; neither did they roar so loud : but their vizors were more ridiculous, and set the whole theatre a laughing. Whereas, when those other tall fellows appeared, the audience listened to them with most dismal faces, pitying them, as I suppose, for dragging after them those monstrous shackles.—*Solon*. It was not the actors, good Anacharsis, whom they commiserated ; the poet, in all likelihood, had set before them some old melancholy story, and put into the mouths of his tragedians some doleful speeches, by which all the audience was moved to tears. You observed, perhaps, at the same time, some people playing upon flutes, and others standing in a circle, and singing ; which music and songs, Anacharsis, are by no means useless ; for all these things tend equally to whet and animate the minds of our young men, and make them better. As to our manner of exercising their bodies, which you seemed desirous of knowing, it is this :—as soon as their bodies are become a little compact and firm, we strip them naked, and accustom them, in the first place, to the open air, familiarizing them with all seasons, that they may neither grow uneasy or impatient with heat, nor shrink and yield to the extremity of cold : after this we anoint and mollify them with oil, to render them more supple ; it being, in our opinions, ridiculous to imagine that our bodies, while they

yet partake of life, should receive no benefit from the oil, when leather, that is nothing but a dead hide, by being rubbed and softened with it, becomes more tough and durable. On the other hand, contriving various kinds of exercises, and appointing masters in each of them, we cause our young men to learn, some of them the exercise of the *Caestus*, others that of the *Pancratium*, that they may be accustomed to endure pain and toil ; to brave a blow, and not turn their backs for fear of being wounded : whence there arise two very considerable advantages, for in the first place our youth by these means become more intrepid and bold in danger, and less careful of their persons ; and are in the next place rendered more healthy and vigorous. Those who are instructed in the exercise of wrestling, learn from thence to fall without any hurt, to rise nimbly, to push and grapple with their adversaries, to twist and turn them, to squeeze them till they are almost strangled, and lift them from the ground. Qualities that without doubt have their uses ; the chief of which is, that their bodies, thus kept in continual exercise, become more robust and less liable to be injured. The second advantage, and that no inconsiderable one, is, that being perfect and expert in these matters, they will not be at a loss, should they ever have occasion to make use of them in war. For it is evident that such a man, if he be grappled with his enemy, will, by his skill in trip-

ping, more readily throw him down ; or if he be fallen himself, will know how to rise again with great ease and celerity. For all these exercises, Anacharsis, are established with a final view to that contest, which is decided by the sword ; since through their means we flatter ourselves that we shall be supplied with better soldiers, especially as by softening their naked bodies, and inuring them to labour, we not only make them healthier and stronger, but lighter also and more lithesome to themselves, though heavier at the same time, and more unwieldy to their antagonists. You guess by this time, I do not question, what sort of fellows they are likely to prove in arms, who even naked are wont to strike a terror into their enemies ; whose bodies are neither overloaded with flesh, pallid and inactive, nor meagre, white, and livid, like those of women, almost putrified, by being kept always from the air ; shivering, apt with the least motion to run down with sweat, and panting beneath the burthen of an helmet, especially if the sun shine hot, as he does at present, from the south. Fine soldiers these for service, who can neither endure drought nor dust ; whom the sight of blood throws into disorder ; and who die away with fear before they come within the reach of a spear, or feel the sword of the enemy ! whereas our tawny, sun-burnt, hard-favoured youth, that seem full of spirit, vital heat, and manly vigour, have their bodies in such

proper order, as on the one hand to be neither dry nor shrivelled, nor too stuffed or heavy on the other ; but keeping them within due limits, they waste away, by sweating, all superfluous and useless flesh, and strenuously preserve, without the mixture of any unsoundness, whatever conduces to render them strong and active. For these exercises operate upon our bodies like a winnowing-fan upon corn ; blowing away the chaff and straw, and separating, cleaning, and heaping up the grain ; the consequence of which is, that they become healthy, and able to go through a great deal of labour and fatigue. Besides, that such a one is a long time ere he begin to sweat, and is seldom or never faint. For, to return once more to our comparison of the corn, let any one take fire and cast it into the grain, and into the chaff and straw, I dare say the latter would take fire much the soonest ; while the former would kindle by degrees, neither producing any great flame, nor blazing up at once, but burning slowly and at bottom, would be a considerable time before it was all consumed : such a constitution of body, in like manner attacked by any toil or sickness, would not be soon affected by it, or easily subdued : the inward parts being all sound, and in good condition, and the outward so well fortified against all attacks of that kind, as not easily to receive any injury from the assaults either of cold, or of the sun himself. And as to their enduring

fatigue, a constant stream of inward warmth, collected as it were long before, and kept in reserve against a necessary occasion, furnishes them with a plentiful supply of spirit and vigour, and renders them almost indefatigable : for their having previously inured themselves to toil and labour, increases instead of diminishing their strength ; which by being agitated, constantly grows the faster. Besides all this, we exercise our youth in running, accustoming them not only to hold out through a long course, but to perform it with the utmost expedition ; for which purpose we endeavour to make them light and nimble. Neither are these races performed upon hard or solid ground, but in a deep sand, which sliding away and yielding perpetually to the tread, allows them no sure footing, either to rise upon their feet, or to set them down firmly. They are exercised also in leaping over a trench, perhaps, or whatever happens to be in their way ; in the performing of which, they fill their hands with great pieces of lead : after this, they contend with each other in darting, and trying who shall cast his spear the farthest. You saw lying in the gymnasium a lump of brass, circular, and not unlike a small shield, but without a handle or thong. You tried to take it up, and found it very weighty, and difficult to be laid hold of, by reason of its smoothness ; this they toss into the air, and try who shall throw it to the greatest distance, and surpass the

rest of his competitors; and this exercise not only strengthens the shoulders, but gives a spring and vigour even to the extreme parts. Now as to the mud and sand, which at first appeared to you so mighty ridiculous, you shall hear, Anacharsis, wherefore they are spread in the place of exercise. The first reason is, that the competitors may fall soft and without danger; who might hurt themselves by falling upon hard ground. The next is, to promote that slipperiness occasioned by a mixture of mud and sweat, which made you liken them to eels, and which is neither useless nor ridiculous, but exceedingly conducive, on the contrary, to render them strong and vigorous. For under these circumstances they are necessitated to take a fast and firm hold of one another, to prevent their slipping away; and you must by no means think it an easy matter to lift from the ground a man who is all over oil, and mud, and sweat, by the help of which he is constantly endeavouring to fall and glide away from your embraces. All these things, as I said before, are of use in war; whether it be necessary to take up speedily and bear out of the battle a wounded friend, or seize upon an enemy and carry him off in your arms: for this reason the exercises we propose to them are always carried to an excess; that, having been accustomed to harder things, they may perform easier matters with less difficulty. The sand we make use of for a quite dif-

ferent purpose, namely, to take away the slipperiness occasioned by the oil ; for as in the mud they are practised to hold fast an adversary, assisted by the lubricity of his body to escape ; in the sand they learn to get away, even when they are so strongly and so firmly held, that one would think it almost impossible to break loose. We receive also this farther benefit from the sand ; for being thrown over our bodies when they are in a sweat, it not only prevents immoderate perspiration, and by that means enables us to hold out the longer, but keeps us also from being injured by the winds blowing upon us while our pores are open ; besides, it carries away with it all kind of filth, and renders the body more sleek and shining. And indeed I should be glad to set before you one of your white-skinned fellows, that has always lived under cover, and any one of these who have been bred here in the gymnasium, washing off his mud and sand, and ask you which of the two you would wish to resemble. I am confident you would choose at first sight, without making any experiment of the deeds of either ; you would choose, I say, without a moment's hesitation, that compact and well-ordered frame of body, rather than that other delicate complexion, softened and melting almost with luxury and cockering, and looking white, as well from the scarcity of blood, as from its retiring all to the inward parts.

These, Anacharsis, are the exercises in which we educate our youth, and by the means of which we hope to make them strenuous defenders of their country; under whose protection we ourselves may live in liberty, get the better of our enemies if they attack us, and become so formidable to our neighbours around, that they may all stand in awe of us, and the greatest part of them pay us tribute. In peace too we doubt not to find them the better for our instructions; neither inclined to emulate one another in base and shameful actions, nor through the want of employment turning themselves to riot and debauch: these exercises affording them continual occupation, and filling up all the vacancies both of their thoughts and time. And in this, Anacharsis, consists the public good and happiness of a state, to have its youth perpetually busying themselves in useful and commendable employments, so as to be equally fitted and prepared either for peace or war.—*Ana.* Therefore, Solon, when your enemies come to attack you, smearing yourselves over with oil and sand, you march forth in that manner to assault them with your fists; and most certainly they have great reason to be afraid and run away, lest, as they stand gaping, you may chance to fill their mouths with sand, or jumping round them you may get upon their backs, and then twisting your legs about their bellies, choke them with placing your elbows upon their throats

underneath their helmets. And supposing they should, as they will undoubtedly, attack you with their bows and spears, those weapons can have no more effect upon you than upon so many statues, because of your being so burnt and hardened in the sun, and so abounding with blood. For being neither chaff nor straw, you will not be soon susceptible of a wound ; and if you should, after a considerable time and with much difficulty, be wounded, it must be a deep and grievous gash indeed, that draws a little, and but a little, blood upon you. This, I think, is what you say, unless I entirely mistake your argument. Or, perhaps, upon such an occasion, you will arm yourselves with all the equipage of your tragedians and comedians ; and, if you go forth to battle, put on their grinning head-pieces, to make yourselves terrible to your enemies, and scare them with your frightful faces. And pray do not forget those same high-heeled buskins, which will prove very light for you, should you have occasion to run away. Or if you are in pursuit of the enemy, it will be impossible for them to escape you, coming after them with such mighty strides. Consider then, Solon, whether all these pretty things be not trifling amusements, fit only for such young fellows as love idleness, and have nothing better to do. To be really free and happy, you stand in need of other kinds of schools, and of the only true exercise, that of arms. Neither

must this contest be carried on in sport, with one another, but with an enemy, where danger may teach you courage. Wherefore laying aside your oil and sand, instruct your young men in the management of their bows and javelins: not putting into their hands such light darts as are to be carried away with every puff of wind; but a weighty spear, that whizzes as it flies, or a stone that is as much as they can lift; and a sword, a target on their left arms, a breastplate, and a helmet. As you now are, your safety seems to me owing to the favour of some god, who has saved you hitherto from perishing by the attack of a few light-armed soldiers. Should I now draw the little sword that I carry here at my girdle, and singly fall upon all your young fellows there, I leave you to guess whether I could not make myself master of the gymnasium, merely by shouting, while they would all scamper away, not one of them daring to look upon a naked sword; and I in the mean time should die with laughing, to see them creeping round the statues, hiding behind the pillars, weeping and trembling. Their bodies would not then appear so ruddy as you see them at present, but turn pale, and take a tincture from their fear. Such are the effects of your profound peace, that you cannot stand the sight even of the plume of an hostile helmet.—*Solon*. The Thracians, Anacharsis, who, headed by Eumolpus, made war upon us, and those Amazonian horse of yours,

who under the conduct of Hippolita attacked our city, and all those other people who have tried us in the field, never spoke of us in this manner: neither, my good friend, ought you to have imagined that we go out unarmed to battle, because our youth perform their exercises naked, in which, as soon as they are perfect, we teach them the management of their arms; and they handle them, I can assure you, not a whit the worse for having learned the other.—*Ana.* And where, I pray you, is the school in which you teach the exercise of arms? for I have seen nothing like it in the city, though I have been all over it.—*Solon.* But if you continue among us for any time, Anacharsis, you will find that every man is well furnished with arms, which we make use of when there is occasion, as well helmets as caparisons and horses, and horsemen too; almost one fourth part of the citizens consisting of horsemen:—though we think it needless in time of peace always to carry arms and wear a sword. On the contrary, whoever is discovered with arms, either in the city or in the assemblies of the people, is liable to be fined. You Scythians, indeed, are to be excused for going always armed, considering that you not only dwell in an open country, in which you are perpetually exposed to sudden invasions and surprizes, but are constantly at war with one another. An enemy, before you are aware, may fall upon you in your sleep, drag

you out of your waggons, and cut your throats. Thus your mutual distrust of one another, and your not living together under any certain laws or government, makes it necessary for you always to carry arms, that they may always be in readiness to defend you in case of an attack.—*Ana.* You deem it, therefore, Solon, quite needless to wear a sword when there is no occasion, and are for saving your arms, lest they should be spoiled by handling ; for which reason you lay them up carefully till you want to use them : and yet, without being compelled to it by any urgent reason, you exercise and batter the bodies of your young men, exhaust them with continual sweatings, and prodigally pour into the dirt and sand that strength which you ought to husband and reserve against a necessary occasion.—*Solon.* You seem, Anacharsis, to consider bodily strength in the same light as you do wine, or water, or any other liquid ; and to be afraid, lest in the agitation of these exercises it should leak out of the vessel imperceptibly, and leave us nothing but a hollow, dry, and empty body. But the case is quite otherwise : the more you draw it off in exercises, the faster it flows in ; according to the fable of the Hydra, (if you have ever heard it,) who in the room of one head that had been cut off, had always two others immediately sprouting up. A body, indeed, never inured to labour, nor braced by exercise, and that has not a sufficient

strength of constitution, would quickly be impaired and destroyed by toil. Between which and the former there is the same difference as between a fire and a lamp; the former is kindled and increased, and set into a blaze, by the same blast of wind by which the latter, for want of being sustained by a due supply of fuel, is soon extinguished.—*Ana.* I do not rightly understand you, Solon; your arguments are too subtle, and require a more accurate attention, and a sharper penetration than I am master of. But this I would fain know, what is the reason that in the Olympic, Isthmian, Pythian, and your other games, at which, you tell me, there is always a great concourse of people to see the youth perform their exercises, you never have a combat of armed men; but bring them there naked, for the spectators to see them kicked and cuffed about, and then to the conqueror you give a branch of laurel or wild olive. The reason why you do this is certainly worth knowing.—*Solon.* We imagine, Anacharsis, that they will apply themselves with more eagerness to their gymnastic exercises, if they see those who excel in them honoured upon these occasions, and proclaimed conquerors in the presence of all Greece. For the same reason, as they appear there naked; they take care that they may not be disgraced, to have their bodies in good order, and to render themselves in all respects worthy of the victory: neither are the

prizes, as I said before, mean and trifling : to be applauded by all the spectators, to be distinguished and pointed out, as a man that has proved himself the best among all the youth, his rivals, is surely no inconsiderable reward. Hence also many of the spectators, who are of an age proper for these exercises, and whose hearts are not a little animated with these things, return home enamoured of toil and virtue. And, indeed, Anacharsis, if you take out of human life the love of glory, what virtue can a man expect to find, or who will be fond of performing any splendid action ? And now you may be able to form some judgment to yourself, what sort of men they are likely to prove in arms, and fighting for their country, their wives, their children, and their gods, who, for the sake of an olive or a laurel crown, contend even naked with so much eagerness for the victory. What would you say, if you beheld the battles of our quails, and our fighting cocks, and the no small earnestness with which we attend to them. You would laugh most assuredly, especially when you were informed that we do this in obedience to a law, by which all our youth are ordered to be present, and to view these little birds maintaining the battle to their latest gasp. Neither is it ridiculous, considering that in the mean while there steals imperceptibly into our hearts a certain promptitude to face danger, that we may not

shew ourselves less generous and less intrepid than cocks, and yield the victory through an inability to bear wounds, and toil, and hardships. But far be it from us to make trial of our youth in arms, and see them wounding one another! for, besides that it is barbarous and savage, it would be very ill husbandry indeed to massacre thus in sport our best men, whose valour might better be employed against an enemy. But since you tell me, Anacharsis, that you intend to travel over all Greece, remember when you come to Lacedaemon, not to laugh at the Spartans, nor conclude that they are labouring in vain, when you behold them in the theatre fighting and bating one another for a ball; or in a place encompassed on all sides with water, dividing themselves into two battalions and attacking each other naked, till either the troops of Hercules or those of Lycurgus (for so those two battalions are called) drive the other out of the inclosure, or force them into the water. After which there is peace between them, and no man strikes a blow. But more particularly have a care of laughing when you see the children whipped at the altar, and streaming down with blood, their fathers and their mothers being present all the while, and, instead of grieving at such a sight, urging their children with threats to bear the lashes, beseeching them to hold out as long as possible against the pain, and endure their miseries with courage.

And indeed many have died under the trial, disdaining to give out in the presence of their relations while they had any life left, and to shew any weakness for their bodies. And in honour of these have the Spartans erected statues at the public charge. Wherefore, when you see all this, conclude not that they are mad, nor say that, without any necessity, they torment themselves, not compelled to it either by a tyrannical master or an enemy. Lycurgus, their legislator, could, without doubt, have given many good reasons why he chose to afflict them in this manner, having no intentions, either as an enemy, or out of ill-will, to waste and consume their youth. His design, on the contrary, was to render those, upon whom was to depend the safety of their country, as hardy and brave as possible, and superior to all kinds of evil. And certainly you yourself may well imagine, without being told it by Lycurgus, that such a Spartan, if he should happen to be taken by the enemy in war, would never, for the apprehension of the lash, divulge the secrets of his country; but smiling would endure the torture, and strive with the executioner which should be first tired.—*Ana.* Pray, Solon, was Lycurgus himself scourged in his younger days, or did he produce these pretty youthful inventions of his at an age that excluded him from undergoing them himself?—*Solon.* He framed his laws in his old age, after his return from Crete, where he had

resided for a considerable time, having heard that the Cretans were governed by excellent laws, given them by Minos the son of Jupiter.—*Ana.* Why then, Solon, do not you follow the example of Lycurgus, and scourge your youth? for these are wholesome things, and worthy your imitation.—*Solon.* Because, Anacharsis, the exercises we have are sufficient for our purpose, and of our own growth; and we do not think fit to borrow from strangers.—*Ana.* That is not the reason; the truth is, you are sensible what it is to be scourged naked, with your hands raised up above your head, and that without any benefit accruing from it, either to yourself or your country. Wherefore, if I should happen to be at Sparta at the time of their performing these disciplines, the people, I doubt, will immediately knock me on the head for laughing at those fools, who suffer themselves to be whipped like a parcel of knaves and thieves. And, to say truth, a government that can allow of such ridiculous things, stands in need of a good dose of hellebore.—*Solon.* Think not, however, my good friend, because you plead without an adversary, of prevailing against them in their absence, and condemning them unheard. You will find men in Sparta able to reply to your objections, and give you a reasonable account of their proceedings. But since I have gone through, at your request, many of our customs, which, however, you seem not entirely to approve, it cannot

sure be thought unreasonable, if I desire you, in return, to explain to me the manner in which you Scythians exercise your youth ; what schools you have for their education, and how you make them good and valiant men.—*Ana.* Your request, Solon, is very reasonable : you shall have an account of our Scythian customs, plain and simple ones, perhaps, and very much differing from yours ; for we do not so much as strike a man a blow upon the face, such cowards are we. But be they as they will, you shall hear them. If you please, however, we will adjourn our conversation till to-morrow, that I may not only think at leisure upon what you have said, but muster up in my own mind all I have to say to you. For the present let us finish here, for it grows toward evening.

FROM what is set forth under the character of Solon in the preceding dialogue, the reader may perceive with what view the founders of the Olympic games proposed their olive chaplet as a reward to those who excelled in any of the gymnastic exercises. How well they were seconded by the legislators and governors of the several states of Greece, may be collected from the great honours, privileges, and immunities bestowed on the sacred conquerors in their respective coun-

tries; all which demonstrate the high opinion entertained by all the Grecians of the utility of the gymnastic exercises. Of this Plato himself was so sensible, that he delivers it as his opinion, that every well-constituted republic ought, by offering prizes to the conquerors, to encourage all such exercises as tend to increase the strength and agility of the body, as highly useful in war. That such was the general tendency of the gymnastic exercises will easily be admitted; and that the two qualities just mentioned were very proper to be cultivated in a soldier, will, I believe, as easily be allowed by those who consider the manner of fighting practised among the Grecians. Their armies for many ages consisted chiefly, if not wholly, of infantry; cavalry, either from the great scarcity of horses, or from their ignorance in managing them, having been late introduced among them, as I have before observed. Their arms were swords and spears, bows and *slings* being not of general use. Hence in all their battles the two armies came always to a close engagement, in which strength and agility of body could not but be greatly serviceable to every soldier in particular, and to the whole army in general, as well for offence and defence, as for other purposes; such as seizing on an enemy, or bearing off a wounded friend, expressly taken notice of in the dialogue of Lucian. This whole matter is set in its proper light by Plutarch, in his Sympo-

siacs,^a or Table Talk ; where, in answer to the question, Which was the most ancient of the gymnastic exercises? started by some of the company, he observes, that as they were all originally copied from what was practised in war, and intended to prepare and fit men for it, it is to be concluded that *boxing* was the first, *wrestling* the second, and *running* the last : since in a battle the first business of a soldier is to strike and ward ; the next, when the armies come to a closer engagement, and fight hand to hand, is to push and throw down the enemy ; the last, to pursue or fly. And he tells us at the same time, that the Thebans were said to have been indebted to their superior skill and practice in the art of wrestling, for the famous victory obtained by them over the Lacedaemonians at Leuctra. An exercise in which, as we learn from another passage in the same author,^b Epaminondas, as soon as he conceived the generous design of freeing his country from the tyranny of Sparta, took care to have his fellow-citizens well instructed, frequently matching them with Spartans, and taking occasion from their victories in the gymnasium, to encourage them not to dread those adversaries in the field, whom they had found to be so much inferior to them in strength.

^a Lib. ii. Quaest. 5.

^b In Pelopida.

The Greeks, as I have said, were distributed into several petty independent states, whose strength and security depended wholly upon the number of men which, upon occasion, they were able to bring into the field. The principal object, therefore, of every government was, to make that number as large as possible. To this end, as no one was exempted from serving his country in war, every man of free condition, (for slaves were not admitted into their armies, unless on very extraordinary emergencies,) from the highest to the lowest, was from his youth trained up in such a manner, as by them was judged most conducive to that purpose ; that is, in learning and practising the gymnastic exercises : by which, though they were not directly instructed in the management of their arms, yet they were inured to toil, and rendered hardy, healthy, vigorous, and active : qualities which, however little regarded among us at present, were, by the wisest men among the Grecians, esteemed absolutely necessary in a soldier. And, indeed, this attention to the rendering of the bodies of their citizens healthy and robust, was by some of them carried even to a vicious excess ; so far as to lead them to neglect or overlook some other matters, of at least equal, if not superior importance to a well-constituted government ; instances of which might easily be produced from the famous institutions of Lycurgus, and even

from the no less famous commonwealth of Plato : in both which many absurdities, indecencies, and immoralities, even of a very heinous nature, were allowed of, merely for the sake of furnishing the state with a race of strong and healthy citizens.

But in pursuing this point of the gymnastic exercises, esteemed so beneficial to the public, and for that reason so cultivated and encouraged in all the great games of Greece, as well as in those celebrated in every state and city, the Grecians at length fell into an error, into which many states and communities, as well as private people, both before and since, have fallen, even in matters of more serious concernment. They came to mistake the means for the end. For by over-rating the victories obtained in the gymnastic exercises, and rewarding the conquerors with greater honours than were in reason due to them, they in time caused those victories to be considered, by the multitude at least, as the final objects of their ambition. Whence it came to pass, that numbers among them, instead of being made good soldiers, became only eminent athletes ; and that course of education, which was set on foot with a view of making every man useful to his country, tended to render many not only useless on those occasions, in which the exigences of the commonwealth might require the assistance of all its members, but even burthensome to the public :

every city being, if not by law, at least by a custom, grown in length of time equivalent to a law, obliged to maintain the gymnastic conquerors for the rest of their lives. But this was not the only, nor the heaviest inconvenience that arose from the too great encouragement given to the athletes: by which term I understand those who followed and practised the gymnastic exercises as a science and profession: an abuse which began in Greece a little before the times of Plato, as we learn from Galen,* who every where inveighs most bitterly against it: insomuch that he will not allow the athletic^d art a place among those which are styled liberal, and even refuses it the honourable title of gymnastic; a title in which some people affected to dress it out. The reasons of the indignation which this learned physician expresses against the athletes, are principally founded on the pernicious effects of the regimen observed by them, many of which he enumerates; and concludes all with saying, that mankind ought to hate and detest a profession, the excellency of which consists only in disordering the natural constitution of the body, and ruining that kind of strength and vigour, which qualifies a man to be useful to his country, by introducing one of another kind, which can only tend to make him a burthen to it. He adds, that upon many occasions

c Ad Thrasybul. c. 33.

d See Mons. Burette's 1 Mém. sur les Athlètes.

he had found himself a great deal stronger than some athletes of eminence, who had gained several prizes: this sort of men, continues he, not being fit to undergo either the fatigues of travelling or those of war, and still less proper for civil employments, or the toils of agriculture: in short, neither good for counsel nor execution.

Euripides, in one of his satirical pieces, a fragment of which is preserved by Athenaeus,^e speaks of the athletes with the same virulence and contempt: and Plutarch compares them to the pillars of a gymnasium, as well for the qualities of their minds, as for those of their bodies; and in one place^f he confesses, that nothing had so much contributed to the effeminacy and servility of the Greeks as this abuse of the gymnastic exercises, which had rendered them unfit for military duty, and had caused them to prefer the qualities of an excellent athlete to those of a good soldier.

But I must here repeat what I hinted at in another place, on occasion of a passage there cited from the same author, in his *Life of Philopoemen*, that this heavy charge against the athletes falls with the greatest weight upon those who exercised themselves in the *Caestus* and *Pan-cratium*, their regimen being the most liable to

^e Deip. l. x. c. 2.

^f De Sanit. tuenda.

all the pernicious consequences enumerated by Galen, and the most opposite to that of a soldier.

But without taking into the account all the inconveniences just now insisted on, in many of which the athletes were joint sufferers with the state, it was certainly a considerable prejudice to the public, to have any number of men called off from their own occupations and affairs, from all duties, civil and military, from commerce and agriculture, not to mention the study of the liberal arts and sciences, to the practice of a profession, in which, to arrive at any perfection, they must consume their youth, their health, and fortune, and become chargeable to their friends and country, (over which, says Laertius,^g they seem by their victories to triumph, rather than over their antagonists,) and by which they contributed to the lowering of the value of a crown, originally intended for the encouragement of those only, who by the same qualities, which entitled them to it, were rendered serviceable to their country: a crown, for the obtaining of which, however glorious and sacred, a man of a noble and ingenuous spirit might well disdain to enter the lists with a professed prize-fighter. And by these means were all the salutary views of those, who first instituted the public games, in great measure disappointed;

g In Solon.

and the benefits naturally growing out of a proper and moderate use of the gymnastic exercises, converted into mischiefs by the intemperate and shortsighted folly of the Greeks; who, to borrow a metaphor from Pindar, neglecting the mark, and aiming to throw their arrow too far, over-strained and broke the bow. An evil, which seems to have been foreseen and provided against by Solon and Lycurgus, the wise lawgivers of their two greatest commonwealths, Athens and Lacedaemon. The former of whom, by limiting the reward of an Olympic conqueror to no very considerable sum, endeavoured to check the immoderate ardour of his countrymen for the gymnastic exercises; and the latter not only forbade his Spartans to contend in the caestus and pancratiū; but, by rewarding a victory in the Olympic games with a military post of honour, made it necessary for those who aspired to the olive crown, to qualify themselves for obtaining it in such a manner as might render them at the same time worthy of the honourable rank annexed to it.

These abuses, however, did not grow up all at once; and probably did not arrive at the vicious excess above described, till the Grecians, having been first subdued by the Macedonians, and afterwards by the Romans, lost, together with their liberty, every sentiment of true virtue and glory; and having no worthier an object than one of the

four sacred crowns left them to contend for, turned all their ambition and application to the obtaining of an honour, which in the most flourishing periods of Grecian liberty and glory had ever been regarded with the highest esteem and veneration.

But be that as it will, it is evident, from the authorities above cited, and the reasons before given, that the gymnastic exercises were for many ages considered as beneficial to the public ; and so undoubtedly they were, while they were kept within due bounds, and directed to the purposes for which they were originally intended ; in which point of view all political institutions, systems of religion and government, and the prevailing customs and manners of any people, ought principally to be considered by every one, who is desirous of searching out their original causes, and drawing any advantages from the wisdom of remote ages and distant countries ; the abuses in any of these being generally to be charged upon the ignorance or corruption of after-times ; and never to be urged as arguments against the proper use, for the sake of which they were at first received, and afterwards continued and maintained.

I shall therefore now proceed to point out some farther advantages of a civil nature, arising from the gymnastic exercises ; one of which was hinted at in the preceding dialogue. . This is the employ-

ment furnished by their means to the idle of all ages and conditions. By the idle I do not mean the indolent and slothful, but those who, either on account of their youth, or for other reasons, were not engaged in the service of the state; those, whom a competent supply of all the necessities of life exempted from labour and business; and those whose occupations allowed them any considerable portion of vacant time. Such citizens, (and of such there is always too large a number in every populous and wealthy community,) are always dangerous to the peace and order of a commonwealth; which, merely for want of something to do, they are too apt to disturb and break by riotous and factious enormities. To these the gymnasiums, or schools of exercise, erected in every city, and furnished with masters, &c. at the public cost, were always open; and thither they were encouraged and invited to resort, not only from the influence of a prevailing fashion, which had made the learning of the gymnastic exercises a part even of a liberal education, or the hopes of attaining one day to the great honours and rewards bestowed upon the conquerors in the sacred games, but even upon the score of amusement and health: there being many exercises taught and practised in those schools, which, though not admitted into the public games, were nevertheless of great and frequent use, and tended equally with those, of which I have been hitherto

speaking, to render the bodies of the practitioners healthy, vigorous, and active. These were the several kinds of dances ; some or other of which were constantly introduced on all occasions of festivity, private and public, as marriages, religious festivals, &c. and were performed by a chorus, consisting of a certain number of citizens. Those calculated principally for amusement were several sports, performed with balls of different sizes. Of all which, comprehended likewise under the general name of gymnastic, the curious reader may find a particular account in three pieces written by Mons. Burette, and printed in the second volume of *Mémoires de Littérature de l'Académie Royale des Inscriptions*, &c. Of these several exercises the physicians likewise took advantage, frequently prescribing one or other of them to their patients, in such proportions as their different cases required ; as may be seen in *Mercurialis* and others. The uses indeed last-mentioned were only collateral, neither proceeding by direct consequence from the games, nor immediately relating to them. But as the gymnastic exercises owed the great vogue and reputation which they acquired principally to the Olympic games, and the other three institutions of the same kind ; and as the gymnasiums, with all their apparatus of masters of several sorts, baths, hot and cold, opened and covered places for exercise, &c. were originally founded and maintained, with a view of preparing the

ascetics for those games, we may very fairly place to their account all the profit accruing to the public from every species of the gymnastic exercises, and from all the various uses of the gymnasium ; which latter may be considered as a kind of state hospital, where that great branch of physic, called prophylactic, or preventive, so much cultivated by the ancients, though entirely neglected by the moderns, was practised with great success on all the members that compose the body politic ; which, by the regimen there prescribed, not only found its natural health, vigour, and spirits fortified and augmented, but was kept from falling into many dangerous maladies proceeding from idleness and luxury, those morbid principles of political, as well as natural corruption and dissolution.

And this leads me to consider another point of no small importance ; namely, the temperance and sobriety, which all, who aimed at any eminent proficiency in the gymnastic exercises, were necessitated to observe. This is taken notice of by Horace in these verses :

Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit ;
Abstinnit Venere et vino.^h

^h Art. Poet. ver. 412.

A youth, who hopes th' Olympic prize to gain,
 All arts must try, and ev'ry toil sustain ;
 Th' extremes of heat and cold must often prove,
 And shun the weak'ning joys of wine and love.

FRANCIS.

And to this St. Paul alludes, in his first epistle to the Corinthians,¹ (in whose territory, and under whose direction, the Isthmian games were celebrated,) in the following passage: " Know ye
 " not that they who run in the stadium, or foot-
 " race, run all, and yet but one receiveth the
 " prize? so run, therefore, that ye may obtain.—
 " Moreover, every one that contendeth in the
 " games, (παῖς δὲ ὁ ἀγωνιζόμενος) is temperate in all
 " things. They indeed, that they may obtain a
 " corruptible crown; but we, an incorruptible.—
 " Wherefore I for my part so run, as not to pass^k
 " undistinguished (ὡς οὐκ ἀδήλως) so fight (πυκτεύω)
 " not as beating the air, (i. e. practising in a
 " feigned combat, without an adversary) but I
 " bruise and mortify my body (ὕπνωζω) and
 " bring it under subjection, lest after having
 " served as a herald (κηρύξας) to others (by intro-
 " ducing them into the Christian stadium) I my-
 " self should come off without honour and appro-
 " bation (ἀδόκιμος γένημαι.)" Though there are

i C. ix. ver. 24.

k ὡς οὐκ ἀδήλως may also signify in this place, as if I was not unseen, not unobserved, i. e. as if I was in the presence of the judge

of the games, and of a great number of spectators. But this, as well as other parts of my translation of this passage, I submit to the more learned reader.

but two expressions in this passage that relate to the point in question, yet I thought proper to translate the whole, that I might shew and explain the several allusions to the games, here made use of by St. Paul ; and make the reader understand the full force of the argument urged by him upon the Corinthian converts, to incite them to the practice of those virtues, which (he tells them) would be rewarded with a crown of everlasting glory ; and which, for the sake of a fading and perishable crown, were practised by their unbelieving brethren.

To what a degree of strictness these latter carried their temperance and continency of all kinds, with regard especially to the two pleasures mentioned by Horace, women and wine, may be seen in many instances collected by Faber,¹ to whom I refer the reader : and how much those virtues may be supposed to have contributed to the health and vigour of their bodies (to say nothing of their minds) may easily be conjectured, from the wretched and deplorable effects occasioned by their contrary vices ; of which every one's experience cannot fail of suggesting to him but too many examples among people of all ranks and conditions in this debauched and luxurious age.

¹ Agon. lib. iii. c. 4.

But as this strict temperance was necessary only to those who were ambitious of excelling in the gymnastic exercises, so it may be imagined to have been observed by a very small number ; but if it be remembered, that besides the four sacred games so often mentioned, there were others, almost innumerable, of the same nature, celebrated in every Grecian town and city, in which the prizes were some of them lucrative, and all of them honourable, it may, on the contrary, be presumed, that the number of those, who aspired to the honour of a victory in any of these games, were pretty considerable ; especially before the athletic art came to be embraced and followed as a profession : consequently many people in every Grecian state were for many ages kept sober, temperate, and chaste, at least to a certain degree, by the mere influence of an ambition ; which through the encouragement of the public, and by the various means of gratifying it, offered to people even of the lowest condition, may not unreasonably be supposed to have been almost universal : and this could hardly fail of rendering those virtues fashionable, and thereby recommending them to the practice of all those, who seek for no other rule of life but the example of others. It may not indeed be easy, at this distance of time, exactly to determine how far this influence operated ; and I may perhaps be thought, by some people, to have

given it a larger sphere of action, than either reason or history will justify. All therefore that I shall at present insist upon is, that the gymnastic exercises, from the several causes above assigned, must have had a considerable effect upon the manners and morals of the Greeks, in proportion to the degree of extensiveness and care, with which they were cultivated and encouraged.

As a farther discouragement to vice and immorality, the reader may be pleased to recollect, that no one, who was guilty of any flagrant or notorious crime, or was depraved in his morals, could be admitted to contend for the Olympic crown, however otherwise well qualified to obtain it. To this end every candidate, at the opening of the games, was conducted along the stadium by a herald, who with a loud voice demanded, whether there was any person in all that numerous assembly, who could accuse such a one (naming his name, &c.) of any crime? or charge him with leading a profligate and vicious life? Neither was it sufficient for the candidate himself to have a character free from any gross and scandalous imputation, unless he could also in some particular points clear those of his parents and ancestors, by shewing there was no bastardy nor adultery in his lineage, as I have observed in a former section. The sanctity of the Olympic games, considered as a religious festival, undoubtedly gave occasion to

this strict inquiry into the characters of those who were admitted to contend in them : and in this particular, as in many others, it is probable the example set by the Eleans, was followed by the superintendents of the Pythian, Isthmian, and Nemean games, all which were esteemed in like manner sacred. And so indeed were all the games, those at least that were celebrated at certain and stated periods, throughout Greece ; of which the number was very considerable, though the title of sacred seems to have been appropriated by way of eminence to the four above-mentioned. Now, if it be supposed (and I see no reason why it may not be supposed) that every man of an infamous and vicious character was, upon that account, excluded as a profane person, from contending in any of these games, the greatest part of which were founded in religion, it must be allowed that these institutions could not but have checked, in some degree, and for *some time*, the growth of vice and immorality among the Grecians ; weeds so natural to the human soil, that it requires the greatest attention, and the utmost force of culture, that is, not only good laws, but a strict and diligent execution of those laws, to keep them under. The laws of the Olympic institution were good, by which I mean, were calculated for the service of the public. And if they failed of their proper effects for want of having been duly executed, we are not to regard and

censure them as useless, till we can find a country or a society, in which the administration of the laws comes up to the intention of the legislator.

I have here purposely omitted saying any thing of the equestrian games, having in those sections, which treat of the horse-races, endeavoured to point out the utility of that part of the Olympic institution, by shewing that it was intended to encourage the breed and management of horses; of which noble and useful animal there was for many ages a great scarcity in Greece. What success it met with may in some measure be collected from some instances produced above, of the great number of chariots contending at one time in the Olympic hippodrome. Whether the equestrian candidates were subjected to the public inquiry into their characters, mentioned above, I cannot positively say, though I think it most probable that they were: since the reasons taken from the sanctity of that religious festival affect them equally with the gymnastic candidates. But this point I shall leave with the reader; and now, having shewn how much vice in general, as well as what particular species of it, was checked and discountenanced by the gymnastic exercises, and by some laws of the Olympic institution, I shall proceed to point out what virtues, or what principles of virtue, were encouraged and inculcated by others. In enumerating these, I shall pass over

such as properly belong to the gymnastic exercises, and of which sufficient notice hath been already taken, such as temperance, fortitude, patience, &c. and confine myself to speak of those only, which have an immediate reference to the Olympic games.

The first and most obvious of these is the love of glory, which (to use the words of Solon in the foregoing dialogue) if you take away out of human life, what virtue shall we have left among us? and who will be ambitious of performing any splendid action? How powerful an incentive the love of glory is to all generous and noble deeds, is sensibly experienced by great and ingenuous minds, and may easily be evinced by numberless instances in the ancient histories of the Greeks and Romans: among whom, as glory was the principal, if not the sole reward of all virtue, civil as well as military, so was the sense and love of glory perpetually stimulated and inflamed in the breasts of men of all orders and degrees, by many marks of honour bestowed on the deserving; such as the several military crowns, supplications, ovations, triumphs, statues, medals, &c. among the Romans: and among the Grecians, statues, inscriptions, crowns, sometimes of gold, with many other testimonies of the approbation and gratitude of the public, differing according to the different customs, or genius, of each particular state. Of the

same kind was the Olympic olive, the Pythian laurel, &c. which, having no intrinsic value in themselves, could be of no use to the conquerors, but merely as emblems and evidences of their victories, and as such entitling them to the esteem and applauses of their countrymen. By the meanness of these prizes, therefore, were the Grecians given to understand, that praise and glory were the proper recompences of worthy actions. A doctrine indeed which great and worthy minds alone can perceive, by the inward light of their own native virtue; but which, by the force of education and example, may be inculcated into narrow and groveling spirits, till by degrees it becomes the favourite sentiment even of a whole people; and men of all ranks, orders, and professions, from the king to the lowest servant, and the most inconsiderable subject of the state, shall think themselves well paid for any service done the public (and even the meanest in some shape or other may be serviceable to the public) by any mark of honour bestowed upon them on that account. A recompence so cheap, and yet at the same time so efficacious, and so productive of excellencies of all kinds, that they, who neglect to make use of it in the administration of a commonwealth, may well be supposed to have no sense of it themselves; to know little of the true arts and ends of government, and not to deserve to be entrusted with it.

I shall conclude this article with a passage from Herodotus,^m who in his History of the famous Expedition of Xerxes against the Grecians, relates the following incident, which happened when that mighty king, attended by millions, was now far advanced into Greece.

“ Some Arcadian fugitives, being in great want
“ of provisions, came to offer their services to the
“ king, and being admitted into his presence, were
“ interrogated by the Persians, and particularly
“ by one person ; who, among other questions,
“ asked them what the Grecians were then doing ?
“ To which they answered, that the Greeks were
“ at that time celebrating the Olympic festival,
“ and exhibiting a spectacle of gymnastic and
“ equestrian games. Being again asked, What
“ was the prize for which the several antagonists
“ contended ? they replied, a chaplet of wild
“ olive. Upon which Tigranes, the son of Artabanus, broke out into an exclamation, which, though interpreted by the king as the effect of cowardice, was certainly an indication of a brave and generous mind. For hearing that the prize contended for by the Grecians was a chaplet, and not any pecuniary reward, he could no longer keep silence, but in the hearing of all the Persians said, Alas, Mardonius ! against

“ what kind of men have you led us here to fight !
“ men, who engage in a contest with each other,
“ not for gold and silver, but only for a superior-
“ rity of virtue and glory !”

Another great motive to virtuous and noble actions, suggested to the candidates for the Olympic olive, and through them recommended to all the Grecians, was a due regard to the reputation of their families and countries. This was intimated by the custom of joining to the name of the candidate, both before the contest and after the victory, the name of his father, together with that of the city or country where he was born, or to which he at that time belonged. By which custom the close union and connexion, which nature and reason had made between a son and father, a citizen and the state, was, as it were, ratified and declared by the authority and voice of the public ; and every man was taught to consider himself, not as a single and independent individual, but as making part of a family and society ; to whom, as participating in some measure of his glory or disgrace, he was accountable for his good or bad demeanour. That the consideration just mentioned is capable of operating very powerfully, both in restraining men from infamous actions and exciting them to good, needs not here be proved.— The force of it is felt and understood by all, and frequently urged as a topic either of encourage-

ment or dehortation, even in common and ordinary life; in which, if it is of any efficacy, as it often is, it ought surely to affect, in a much stronger manner, all persons of a noble and illustrious parentage, and all the members of any city, society, or kingdom, that make a considerable figure in the eyes of mankind, especially on great and public occasions: as in a battle, for instance, in which every individual ought to remember that the honour of his country, as well as his own in particular, that of his family, or of the corps to which he belongs, is interested in his behaviour; the glory of a victory, and the disgrace of a defeat, being generally placed to the account of the whole nation; and the valour or cowardice of a people too often measured by that of their troops, who in those cases are looked upon as their representatives.

There is also another circumstance, in which a single man, though not acting in any public character, may yet have it in his power to do honour or discredit to his country: and this is the circumstance of a man travelling into foreign nations; where, though himself and his family may happen both to be equally unknown, his country may not. In this case he will be considered only in a national light, if I may so speak, and a general character of his countrymen will be formed, from the specimen he is supposed to give of it in

his particular manners and behaviour. In this situation many of the candidates, those especially who came from remote Grecian colonies settled in Asia, Afric, Macedonia, Sicily, &c. must in some sort have appeared in the Olympic stadium ; which may be looked upon as a kind of public theatre, where every private Grecian might have an opportunity of producing and signalizing himself, and his own particular city, town, and family, in the presence of all Greece. From whence, though neither of them should have gained any other immediate advantage, besides that of being drawn out of obscurity, and made known to the rest of their brethren, yet a foundation was here laid for many more ; a spirit of emulation, a sense of glory, and a zeal for the honour of the public, which is always increased by every new accession of reputation acquired to it, were infused into all the members of the community : who rejoicing with their fellow-citizen on these occasions, and bestowing upon him public marks of distinction, both felt and acknowledged at the same time that the glory of any one member redounded to the credit of the whole body ; and were thereby taught insensibly to regard, in all their actions, the dignity and service of the state. A principle, to which in conjunction with the love of glory, spoken to in the foregoing article, may principally be ascribed all the virtue, valour, wisdom, with many excellencies of an inferior kind, which

adorn and dignify the Greek and Roman name. By both which people, but more generally by the former, were these two great principles, so fruitful in merit of all sorts, cultivated with the utmost diligence and care, and by many various methods disseminated throughout all orders and professions of men.

Concord and union among themselves was also plainly insinuated, and strongly recommended to all the different people of Greece, by another law of the Olympic games; that I mean, by which all, who were not of Greek extraction, were excluded from contending in them. By this law they were reminded of their being brethren, and incorporated as it were into one nation, under one common name. Had due attention been paid to this wise and politic ordinance, under the sanction of which they were invited to meet together every fifth year, in order to join in sacrificing to one and the same deity, the common father and protector of the whole Grecian name; and in celebrating games, in which all Grecians, and only Grecians, were equally admitted to contend, for a crown equally revered by them all: to this ordinance, I say, which may be considered as a sacred band of union, had due attention been paid by the several states into which the Grecians were distributed, they need not have dreaded either the Roman commonwealth or the Persian monarchy;

the latter of which was checked and humbled more than once, and at length entirely subdued by no very considerable part of the Grecian body ; and the former prevailed over them more by means of the intestine feuds and divisions, which had for many ages weakened and disjointed the forces of Greece, than from their own intrinsic strength, or from any superiority either in valour or in military skill, which the Romans possessed over their Grecian antagonists. But what avail the most salutary laws, or the best-framed systems of government, without a sufficient authority to enforce the execution of the one, and to keep together the several parts of the other, to give each its proper motion, and to make them all concur in one operation, and mutually unite their forces to strengthen and support the common cause ? This was always wanting to the Greeks, who never but once, as I can remember, acted in concert under the direction of a single person ; and that was in their very early times, when they lived not in commonwealths, but under limited monarchies, I mean in their expedition against the city of Troy, under Agamemnon, who seems to have been invested with no other powers, but such as were barely necessary for the general of an army ; and to have been raised to that authority, chiefly on account of his being principally concerned in a war undertaken solely to revenge an injury done to his family in the person of his brother Menelaus. In

the Persian war, indeed, the chief command, both by land and sea, was yielded to the Lacedaemonians, whose pretensions to it were founded more upon their own pride, and submitted to rather from the pressing necessity of the times, than the strength and greatness of their republic. The Athenians, who had as good, and perhaps a better claim to it, acquiesced for that time under the superiority thus allowed to Sparta ; and to this they were induced by a generous concern for the common liberty of Greece, for which, to do them justice, they always shewed a more disinterested regard than their rivals the Lacedaemonians ; and upon that occasion contributed more to preserve it. But no sooner were the Persians driven out of Greece, and Athens a little recovered from the ruinous condition to which that war had reduced her, than almost all the little states of Greece, properly so called, fell into a civil war, occasioned by a dispute between those two powerful republics for dominion and sovereignty ; which, had it been originally lodged in either, or in one single person, and limited by just and equal laws, might not only have guarded the liberties of Greece against any foreign invader, but even have extended their empire farther than it was carried by the arms of Alexander the Great. By such an authority, at least, all the intestine feuds and civil wars might have been prevented, which so miserably harassed the Grecians all the time that they conti-

nued to enjoy, under their favourite democratical governments, the beloved liberty of every state (I had almost said, every man) consulting its own separate and particular interest, to the neglect, and indeed to the final destruction, of the general prosperity and freedom of the whole Greek body.

In such a state of civil hostility and confusion were the inhabitants of the Peloponnesus, when Iphitus, king of Elis, supported by the authority of the Delphic oracle, instituted the Olympic games: to which inviting them all, under the common appellation of Grecians, he required them to suspend their animosities; and, by the express commands of the aforesaid oracle, proclaimed a cessation of arms among all those states, who were then at war with each other. As by comprehending all, who were admitted to partake in this solemnity, under the common denomination of Grecians, he plainly intimated to them that they were brethren, so did he oblige them to meet together as such, by compelling them, under the penalty of being fined, and excluded from sacrificing to Olympian Jupiter, to forbear all acts of hostility during the celebration of that holy festival, and for some time before and after; thus like a true Hellanodic, or judge and arbiter of Greece, as the word imports, summoning them, as it were, before his tribunal, to end all their quarrels by the amicable method of mediation. For it was with the

view of constituting the Eleans mediators of Greece, that they were commanded to abstain from war, as we may learn from the following passage of Phlegon: "The Eleans after this" (i. e. after the establishment of the Olympic "festiva") being inclined to assist the Lacedaemonians, who were then laying siege to Elis, "sent to Delphi to know the pleasure of the god, "who by his priestess answered them in these "words: Defend your own country if attacked, "but refrain from war, being yourselves the examples and arbiters of amity and concord to all "the Grecians, till the return of the fifth (or "Olympic) year, which brings peace with it. In "obedience to this oracle the Eleans abstained "wholly from war, and gave themselves up to "the superintendency of the Olympic games."

Considering the divided condition of the Greeks, and their aptness to quarrel with each other, one may easily conceive the great advantage arising from their having one nation among them thus set apart and consecrated, as it were, to the office of a mediator, by being forbidden to intermeddle in any of their broils, or to molest their neighbours; and being themselves sheltered from all invasions, as an holy people, under the protection of the King and Father of gods and men, as he was styled by the Greeks. Who was the real author of so wise an institution, and how much

honour was due to him on that account, the Eleans have plainly intimated by an emblematical figure of a woman, named Ecechiria, (a Greek word, signifying an armistice, or truce,) crowning the statue of Iphitus, erected by them in the very temple of Olympian Jupiter, as I have before observed. To this mediatorial tribunal, thus appointed and protected by the gods, the Grecians might have had recourse whenever they were inclined to terminate their quarrels in an amicable manner. But upon the return of the Olympic festival, they were all equally obliged, however deeply engaged in war with each other, and how averse soever to peace, to suspend their enmity, and meet together at Olympia, where, besides the dignity and authority of the mediator, every thing tended to conciliate their minds to each other, and introduce amity and concord between the contending parties. The place itself was sacred to peace; the solemnity was founded in religion; and in the games, (in which all who were entitled to the denomination of Grecians, were equally admitted to contend, whether friends or foes, and from which all rancour and malice in the combatants was excluded, under severe penalties,) in the games, I say, was exhibited a spectacle in itself highly amusing and entertaining, and attended, moreover, with a perpetual succession of banquets, and all other accompaniments of festivity and joy. And as the several parts of this great

institution drew to Olympia an infinite multitude of people from all parts, so did that numerous assembly invite thither the men of the greatest eminency in all the arts of peace ; such as historians, orators, philosophers, poets, and painters ; who perceiving that the most compendious way to fame lay through Olympia, were there induced to exhibit their best performances at the time of the celebration of the Olympic games. To this assembly Herodotusⁿ read his history, to this assembly Aëion, a celebrated painter, shewed his famous picture of the marriage of Alexander and Roxana ; and for this assembly Hippias the Elean, a sophist, Prodicus the Cean, Anaximenes the Chian, Polus of Agrigentum, and many other sophists, historians, and orators, composed discourses and harangues ; and thither Dionysius, the tyrant of Sicily, sent a poem of his own writing to be recited publicly, by persons hired for that purpose. From whence, says Lucian,^o they reaped the advantage of gaining at once the general suffrages of all Greece ; every state having its representative, as it were, in that numerous and solemn convention, and all who assisted on these occasions carrying with them to their respective countries the name and reputation of that person, to whose glory the common seal of Greece, if I may so speak, had already been set

ⁿ Lucian in Herodoto.

^o Ibid.

at Olympia. By the pleasure arising from these works of peace, and the applauses bestowed upon them, the minds of men were insensibly softened and diverted from the thoughts of war. Besides, in so numerous an assembly of the most considerable persons of Greece, there never could be wanting some patriots of ability and authority to interpose their friendly offices, and incline the contending parties to listen to an accommodation ; as was once done by Gorgias, a celebrated rhetorician, who, having composed an admirable treatise upon the subject of concord, read it publicly at Olympia to all the Grecians, who were at that time quarrelling among themselves.

But besides the religious solemnity, and the gymnastic and equestrian games, Iphitus also instituted a fair,^p to be held at Olympia at the same time ; with a view, doubtless, of uniting the several people of Greece still closer to each other, in a friendly intercourse of mutual commerce, which can only flourish in times of peace ; and which, by the many advantages it brings along with it, as well to the public as to the particular persons engaged in the various branches of trade, naturally tends to call off the attention of mankind from war and violence, and, what perhaps is still worse, the stupid and lazy indolence of an

uncivilized and savage life, to the more pleasing methods of polishing and enriching themselves and their countries, by cultivating all the useful arts of civil and social industry.

When the Grecians happened to be free from those intestine distractions, to which they were too much subject, their meeting together at Olympia every fifth year was highly beneficial to them upon other accounts. For as they were, by their various settlements on the coasts of Asia, and Africa, and in Europe, dispersed and scattered into very distant parts of the world, they had, at the return of the Olympic festival, an opportunity of acquainting themselves exactly with each other's strength and condition, by means, either of the candidates, who came from all parts to contend for the Olympic olive, or of the deputies sent by every Grecian city with victims and offerings to Olympian Jupiter. By the same means also they might receive information of any danger which seemed to threaten the whole community of Greece, or those of their brethren who were settled on the frontiers, and exposed to the attacks of their common and perpetual foes; whom, as well for distinction sake, as out of hatred and contempt, they styled Barbarians. Against these, that is, indeed, against all the nations that surrounded them, and especially the Persian, their nearest and most formidable enemy, it behoved

them to be constantly on their guard, as all the Greek inhabitants of Asia, whose number was very considerable, were in continual and immediate danger of being swallowed up by that mighty empire ; and with their safety that of their European brethren was so closely connected, that if the banks, which kept the great Persian ocean within its bounds, should happen, for want of their concurrence to strengthen and support them, to be once broken down, it was to be feared the inundation would soon extend to Greece itself, properly so called ; as they once experienced, to the great hazard of the total destruction of the whole Grecian name. As their meeting, therefore, at Olympia furnished them with an opportunity of knowing their own strength and condition, as well as the forces and preparations of their common enemies, so were they enabled by the same means to provide in the most effectual manner for the general security, by deliberating and consulting on the state of the public, strengthening the union among themselves, and mutually exhorting and encouraging each other to guard and maintain their common liberties, and in every case to proportion the defence to the danger that threatened either the whole, or any part of the whole community of Greece. Here too, any particular state of Greece that was oppressed by a powerful faction of her own citizens, or by the invasion of a sister state, might make her com-

plaints, and plead her cause before the rest of her brethren, by whose interposition she might be relieved from a grievance which her single strength was not sufficient to redress.

As Olympia, from the causes before assigned, grew to be a place of general resort, Greece derived from thence some other advantages, which probably were not at first foreseen, for in process of time Olympia became a kind of public repository of historical monuments ; in which were kept, engraven upon marble columns, many solemn treaties made between particular states of Greece, and there recorded as lasting witnesses against those who should infringe them : many memorials of singular and remarkable events, as well as of great and illustrious actions, were there exhibited in trophies, votive statues, and other rich donations, estimated at the tenth part of the value of the spoils, and sometimes even part of the spoils themselves, taken from the enemy, consecrated chiefly to Olympian Jupiter, and accompanied with inscriptions, in which the several events that gave occasion to them were specified, and the names of the particular states and principal persons concerned, were delivered down to posterity. In Olympia also, as in the chief seat and residence of Fame, if I may so speak, were erected statues in honour of many eminent and illustrious men ; of most of which the reader may find a particular

account in the fifth and sixth books of Pausanias, to which I refer him, as it would be too tedious to enumerate them in this place. By these public monuments every Grecian, who resorted to Olympia, was instructed in many great points of history, relating as well to his own particular country as to Greece in general; reminded of the glorious exploits of his ancestors and countrymen, and excited to imitate their virtues, in hopes of acquiring one day the like honour to himself and his country. And by these even foreigners were induced to entertain a very high opinion of a people, among whom they found so many instances of merit of every kind, and so generous and general a disposition to preserve the memory and lustre of worthy men, to serve as examples and encouragements to after-ages.

These were some of the principal advantages (for I do not pretend to have considered all) accruing to Greece from the institution of the Olympic games; which, though they were for above a thousand years so highly revered by the Grecians, and are so frequently alluded to by all the Greek, and by many Roman authors, are yet but imperfectly known even to men of learning; and have never, that I know of, been placed in the light in which I have considered them. A light, by which, I flatter myself, they will now appear to have been established upon great political

views ; to have had a considerable influence upon the manners and morals of the Greeks, and consequently to deserve the notice of all those who, for the sake of knowledge and improvement, read the writings and history of that great people, so abounding in philosophers and legislators.

The other three sacred games, namely, the Pythian, Isthmian, and Nemean, were of the same kind, and consisted of the same kind of exercises ; to which were added, in the Pythian games, and perhaps in the others, poetical and musical contests ; and in them, as also at Olympia, even heralds or cryers, and trumpeters, were admitted to contend with each other, though I cannot find that these last-mentioned contests were exhibited in the stadium, at least not at Olympia, where there was a place appropriated to them, and where it seems to me that the conquerors did not receive a crown ; for which reason I did not think proper to mention them before.

From what has been said of the utility of the Olympic games, we may draw this general inference :

That even the sports and diversions of a people may be turned to the advantage of the public. Or rather,

That a wise and prudent governor of a state may dispose the people to such sports and diversions as may render them more serviceable to the public ; and that by impartially bestowing a few honorary prizes upon those who should be found to excel in any contest he shall think proper to appoint, he may excite in the husbandman, the manufacturer, and the mechanic, as well as in the soldier and the sailor, and men of superior orders and professions, such an emulation as may tend to promote industry, encourage trade, improve the knowledge and wisdom of mankind, and consequently make his country victorious in war, and in peace opulent, virtuous, and happy.

THE END.

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